ZIONS HERALD

New England Methodist Monthly

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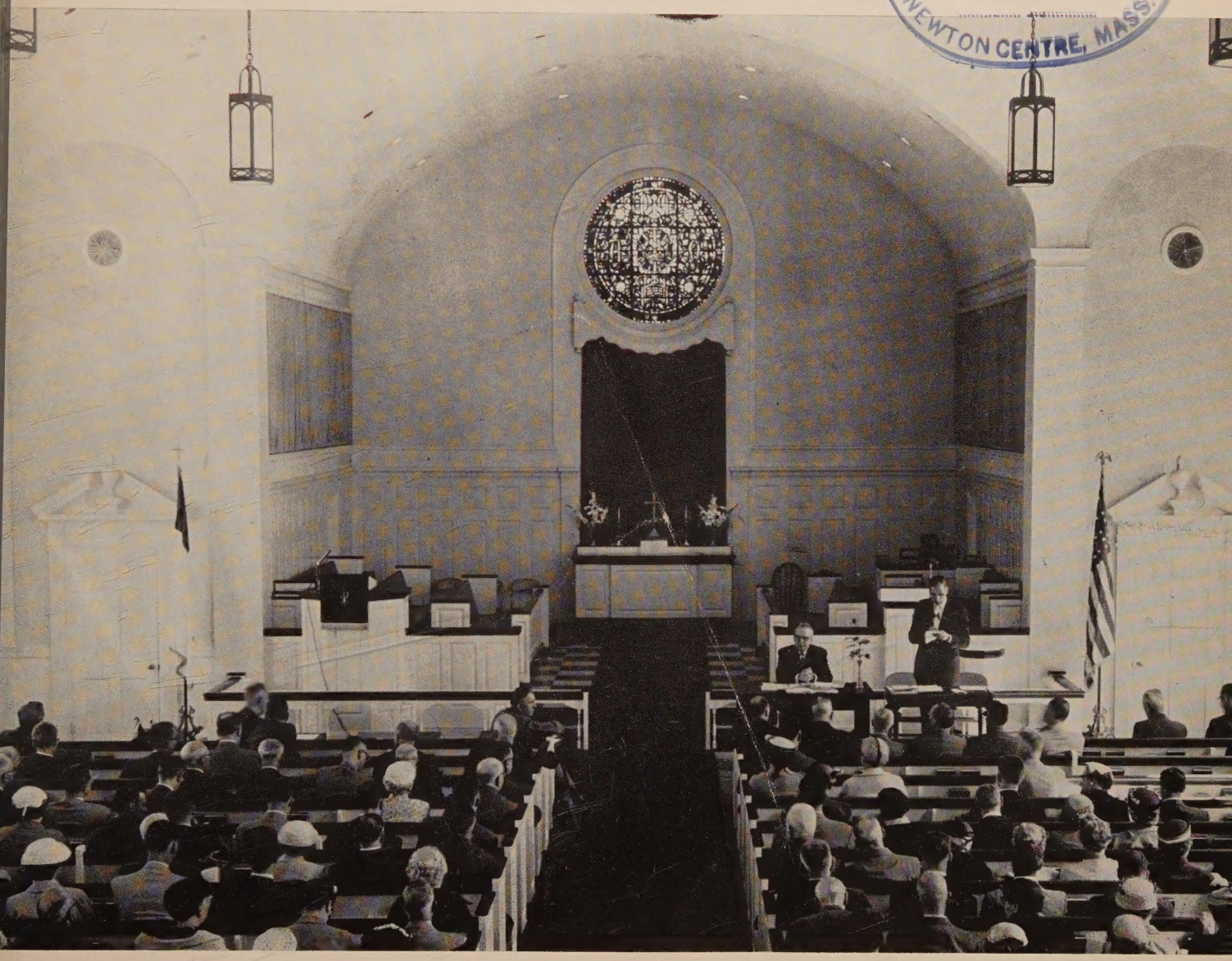

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ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 135 No. 6 June, 1957

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In a Sentence

We understand that the Unitarians did not really intend to drop the word "Christian" from their publication—simply wanted to subordinate it.

●

A voice from the Baltimore Area complains about the name "The Methodist Church"—wants "The Methodist Episcopal Church," because this title would be less confusing.

●

Most pessimistic statement about the harm of nuclear weapons tests came from Hermann J. Muller, Nobel Prize-winning Indiana University professor and leading authority on the effect of radiation; he said, "The number of lives that will be seriously curtailed or injured throughout the world in future generations as a result of the tests already held is in all probability in the hundreds of thousands, of millions, and is therefore enormous."

●

The Heller standard budget for a wage-earner's family of four has gone up to $108 a week, according to the latest figures of the Heller Committee for Research in Social Economics of the University of California.

●

A recent proposal that clergymen and bartenders team up in counseling people with troubles is included in a statewide mental illness prevention program suggested to the California Medical Association—counseling room to be located where?

●

More than 1,400 people across the country will take "vacations with God" this summer in Ashrams (meetings based on a nucleus of 50 ministers, 50 laymen and 50 young people who take part in Bible study, world outlook hours and special interest and prayer groups, and a certain amount of work).

●

Roman Catholics, we understand, are allowed to admire Billy Graham through the knotholes, but dare not venture inside.

●

The Christian evangelist, according to the Rev. T. D. Niles, Executive Secretary of the Department of Evangelism of the World Council of Churches, is primarily concerned with evoking obedience to Jesus Christ while teachers of other religions are concerned with winning acceptance for the truths they teach.

On the Cover

Opening session of the Maine Annual Conference of The Methodist Church in the new sanctuary of the Pleasant Street Methodist Church, Waterville, Maine, May 22, 1957. Bishop John Wesley Lord presides as the Rev. J. Trevis Smith, conference secretary, calls the roll of delegates. The Rev. Hartwell Daley, host pastor.

Editorials

The Gamblers Have Got Us

The other day we attended an all-day meeting of a statewide conference on organized gambling which was held under the sponsorship of the social relations department of the Massachusetts Council of Churches. We came home tired, dragging the shackles of organized gambling behind us.

We see now that whether we gamble just a little bit "for fun," or a little bit more "to win," or a lot more, "to become rich," or not at all, we still lose. The gambling racket, we discovered, has put a greedy hand into our pocketbooks and won't let go until we have helped pay the gamblers' losses of cash, prestige, home, family, reputation, freedom, health and, sometimes, life. It was startling to learn that we lose even when we're not playing. We felt very badly about the unfairness of the thing and gritted our teeth determined to get busy on the local level. So far we're still gritting our teeth — not quite so tightly, however.

Frankly, we are in the very center of one of those distressing situations called a dilemma. We don't know where to begin breaking the links of the gambling racket, and we are still realistic enough not to admit that "nothing can be done."

We have considered several high-powered weapons and lines of attacks; but, every time we get ready to fire we hit a blank and we never get our fighting formations in any kind of order.

For example, we thought we could point a finger of scorn at every gambler and make him (or her) so ashamed of his (or her) miserable, disgraceful, low-down, anti-social conduct that he (or she) would immediately smash the loaded dice and jam the "one-armed bandit." But, the "bookie" on the corner is a likable chap and although he should hang his head in shame, another would pop up to take his place. We decided it would be wiser to point our finger higher, but then we were told that the members of the Gambling Rackets, Inc., Board of Directors were likely sitting next to us at the head table—if and when we ever sat at the head table. Somehow, we felt a growing fear of insulting the head table crowd —after all, the horrible thought suddenly struck us, there may be a bank director at the head table and his bank might have just helped along a sound-investment race track, or some such gambling device. We felt easier when we realized that we did not have all the facts we needed to confront the "big boys," and by using the justifiable strategy of delay we could look ourselves in the eye again.

But, why not the facts? This still perplexes us. Then, too, why weren't we taught more about the evils of gambling in school systems? Do we not go to school to learn (we admit that we stumbled around a while on this one)? Should not a course in economics teach us what gambling does to the economic order—even to the family budget? Should not a course in history show the tragic trend of gambling and its bitter influence? Should not a course in social ethics make clear the devastating results gambling has upon the community? We managed to pass a few such courses, but we can't remember any discussion on gambling—can't even remember a quiz question about it. Here, we decided, is one place we can do something—we're going to find out what is being taught our children about gambling by people they respect. We are not sure, however, how we can do this without going back to school.

Certainly, we resolved, the best way to put the gambling racket where it belongs is by becoming citizens of firm moral convictions, using our voting power, uniting the positive action of well-meaning citizens (like ourselves?), make some new laws, demand law enforcement, and stir up a big fuss every time we detect gambling in any shape, manner, or form, by anyone, anyplace.

Once again, we soon got all befuddled. We found some "good guys" who did not seem to have very firm moral convictions and, somehow, we could not bring ourselves around to pointing out the fact. We realized we had only a vote and that there is such a thing as "repeaters" in voting. We found well-meaning citizens so busy in well-doing that they had no time for defeating the gambling racket. Not only, we discovered, do we have more laws now than we know what to do with, but that some overlap and contradict each other. And when it comes to law enforcement it did not take us long to know that the enforcement of any law depends largely upon the person or persons (sheriff or jury, district attorney or judge) who do the enforcing and we had to take another look at human nature.

Well, the fact of the matter is, we are more tired than when we started, and the shackles of gambling are dragging more heavily behind us. To be perfectly honest, we had the belated thought that maybe we, too, like to get "something for nothing" regardless of how much we have to pay for it.

So we have firmly decided that this is the place to start rubbing out the gambling racket—just as soon as we get the chance.

Churches Close for the Summer

Along about this time of the year many churches believe it is time to curtail activities or come to a full stop. By this action of unconcern we believe that the Church cancels a large part of its progress, and that non-church people realize that no cause of any great importance can close down so completely.

We are not sure just who needs the rest which comes during the shut-down. Of course, the minister gets all tuckered out; but, as we have often said before, it is a mighty poor church that cannot run along without its minister for a month or six weeks—ministers do not need longer vacations.

The choir gets tired. The members have been rehearsing once each week (2 hours) and singing once each week (1 hour) during the year of approximately 40 weeks. 120 hours a year can be quite fatiguing in this day of the short working week. But, there are soloists just waiting to give their vocal chords exercise during the summer (with a little pay, naturally). After all, several of the members could, at least, sit in the chancel and join in singing the hymns.

The religious education efforts are completely exhausted by June. Meeting one hour a week for several months, staff and students must rest at a time when the members of the younger classes have more time on their busy hands than at any other time of the year. We suppose no one has thought of having the youngsters get together at the church at least for one day each week for carefully planned study, possibly a picnic lunch, and recreation. This could be a kind of program which could not be carried on during the other months of the year, and it would offer many new opportunities for those members of our churches who believe it is important for our children to know something about God and good living together.

We have not mentioned the officials of the church, but they could not possibly be tired. The official board, for example, meets once a month as does each commission — if the church is progressive enough to have the required commissions—probably would not be among the closed churches if it had.

We are now trying to think of other good reasons for closing churches during the summer months, but we are having difficulty. Current expense bills will not mount up much more—no heat, very little light needed, some cleaning, perhaps. In fact, a little fresh air blowing through the sanctuary once a week will get rid of the mildew and the musty rot.

The fact of the matter is we feel that we have not successfully put our finger on the cause which closes so many churches during the summer. We refuse to think that it is plain laziness, or a desire to get away from something that is necessarily unpleasant during most of the year, or a small idea of what the mission of the Church is all about, or the desire to save a few pennies in current operating expenses (like not paying an organist, sexton, or guest preachers), or whatnot.

If we are sarcastic while writing these lines, it is only to keep from weeping at the saddest sight on the summer landscape—a church closed tightly for the summer.

"For Ye Glorie of God"

The 180-ton sailing vessel Mayflower II, a replica of the original Mayflower that brought the Pilgrims across the Atlantic in 1620, is now resting from her 53-day Atlantic crossing.

The new $280,000 vessel was built with implements of three centuries ago from a design by William A. Baker, Hingham, Mass. The little ship—92 feet long—was commanded by Alan Villiers, an Australian author and sailing master, and manned by a crew of 21.

It is not always easy to see clearly the value of such expedition. It is, we know, a gesture of good will from the British people to the United States; it has added a lively touch of romance to a day heavy with serious matters; it has made it possible for a lot of people to get some publicity and has brought the little town of Plymouth before the TV eye; it has helped quite a few people to make a little extra cash and has offered excellent opportunities for advertising of both agreeable and disagreeable products; and it has made it possible for many of us to take the beaten path through the ship to see what our ancestors had to put up with.

The whole voyage will be a real success, however, if it calls our attention to The Mayflower Compact, which reads:

> "Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices from time to time, as shall be thought most meet, and convenient for the general good of the Colony; unto which we promise all due submission and obedience."

When the thinking of a people can be turned to the great moments of history which have made that people what it is then "ye glorie of God" shines through. The coming of the Mayflower II has served this purpose, and every person who steps aboard will capture something of that greatness.

From Our Readers

Credit to Wesleyan Academy

In reading Mr. Carberg's excellent article in the April ZIONS HERALD, I was disappointed in not seeing Wesleyan Academy named. With all due credit to the school's comparatively short career in Newmarket, New Hampshire, was it not the graduates of Wilbraham Wesleyan Academy for nearly a century, who were "educational missionaries of American Methodism?"

Many of us remember the hundreth anniversary when Methodism's "great" came to pay homage to their famous school. Just the other day alumni gathered there, and though now under another regime, Old Academy, Fisk Hall, Binney Hall, and Rich Hall, monuments to the generous benefactors of former days, welcomed them home.

While the article named many eminent men, one seems to have been forgotten, Wilbur Fisk, one of the foremost advocates of higher education and the builder of Wesleyan Academy and Wesleyan University. Alumni have not forgotten and the Wilbur Fisk Fund is helping students to higher goals.

Why did Wesleyan Academy, in its prime an ideal co-educational school, fail? Because Methodism, her first-born, neglected, ignored the pleas of Dr. William Rice Newhall for the kind of help I am glad we are giving to Tilton today.

With a new regime and a new name it is good to see the school rising to its former eminence. The ranks of old students are thinning, but they will always be loyal to the traditions of Wesleyan Academy.

HENRY I. EDSON

N. Wilbraham, Mass.

Red Sox Guilty

Does ZIONS HERALD feel content that the leading baseball team of New England lends its influence during the whole playing season to the use of something which any good baseball player knows better than to use during the playing season, namely, cigarettes and beer?

The Red Sox have a tremendous influence over boys and thousands of others. How can they expect to awaken enthusiasm or even be treated with respect while they are guilty of so great an anomaly and outrage?

Whatever people generally may think of the use of cigarettes and beer, certainly those things are not proper articles for a baseball team to sponsor.

J. M. WALKER

Ashland, Mass.

Ex-Field Agent Builds Churches

The readers of ZIONS HERALD may be interested to know that the man who served as its Field Agent for two years during 1924 and 1925, the Rev. Walter F. Whitney, is the founder of four churches in Florida. And this was after he reached the retirement years of the seventies. Since the spring of 1953 he has established practically one church a year in different parts of the Sunshine State.

Under the direction of the Florida Congregational Christian Conference in April, 1953, he began his pioneer missionary work among the unchurched people of the denomination on the east coast of Florida, resulting in the First Congregational Church of Fort Lauderdale. Then working on Florida's west coast in 1954 he established the First Congregational Church of Sarasota. In 1955 the Pilgrim Congregational Church of St. Petersburg was started, and in 1956 the Christ Congregational Church of South Dade County located below South Miami. He is now serving as minister of membership at the Church by the Sea at Madeira Beach, north of St. Petersburg.

At the annual session of the Florida Congregational Christian Conference in May, 1956, he was awarded a special citation "for distinguished service to the cause of Christ in Florida." In all of this his wife, Lillian, has been his faithful assistant and inspiration. They make their home at 4125 Park St. No., St. Petersburg.

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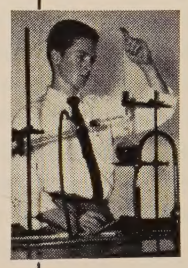

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The Nature of

The Unity We Seek

by DR. WALTER G. MUELDER
Dean of Boston University School of Theology

The Oberlin Conference is plowing new ground by raising the fundamental question of the nature of the church unity we seek. This Conference will show that North Americans have a real concern for vital theology and are eager to tackle the hard problems of faith and order. There is a tendency to regard Americans as primarily practical activists with little patience for the finer points of theological reflection. No one should close his eyes to the organizational concerns in churchmanship, though these sometimes substitute for precise thinking on questions of doctrine and ministry. Yet, as Hendrik Kraemer has repeatedly pointed out Americans do not wear their theologies on their sleeves. Through their denominational divisions and encounters in local communities they have, in earlier generations, experienced the cost of ecclesiastical strife. In a situation of political freedom they have seen the tensions in the life of a congregation or a whole denomination end in open schism. They have also seen efforts towards reunion.

Americans have fought over basic questions of doctrine, but they have also fought over the nature of the local congregation, the right kind of polity, the question of authority and freedom in church government and the ways in which church unity should be promoted. Sometimes the discussion and the conflict resemble a secular political campaign more than a humble waiting on the Lord for guidance and understanding. But even political debate regarding the true nature of government, its structure, power, authority and relation to freedom pre-suppose some ultimate commitments about man and society. Theology may not be worn on the sleeve, but it is latent in every serious consideration of organizational structures.

The Oberlin Conference will confront the deeper issues of the organizational unity we seek by considering the life of the local congregation, the work of state and local councils of churches, the relation of authority to freedom in church, government, and the merits in the variations of denominational polity. In this discussion doctrine will illuminate practice and practice will help to clarify and perhaps modify doctrine.

If the ecumenical movement is to achieve its objectives it must do so in the life of local churches. What does church unity mean in terms of the fellowship of the congregation, its worship, education, mission and service? What spirit animates the people of God? Does the fellowship bear a true witness to Jesus Christ? Does it provide a voice for those who have no voice? Is it a home where every man can be at home?

Congregational life has taken on many forms both in its outward manifestations and in its corporate inner expressions. Christians reared in one place feel ill at ease in another. Habits of worship and traditions of organization influence the relationships of local churches to each other. How ready are we for a universally satisfactory expression of worship and service?

Local congregations often hinder unity by being dominated by a particular class

(Continued on page 6)

("The Nature of the Unity We Seek" is the theme for the first North American Study Conference on Faith and Order to be held at Oberlin, Ohio, Sept. 3-10. About 300 delegates from the U. S. and Canada will attend the meeting sponsored by the Canadian Council of Churches, National Council of Churches, U. S. A., and the World Council of Churches.)

(Continued from page 5)

in the community, or by a few individuals who wish to run the organization, or by an uncharitable spirit, or by looking only to their own immediate concern, or by refusing to accept the missionary obligation of the gospel, or by a spirit of rivalry with churches of other denominations or even in their own. Such problems indicate the need for self-discipline and for exploring with others the kind of Christian community which is truly obedient to Christ, the Head of the Church.

The most characteristic organizational form of ecumenical action in the United States has been co-operation through local, state and national councils. Today the number of state and local councils is pressing toward the thousand mark. This is an impressive development. Many of these councils have done outstanding work in integrating the co-operative endeavor of local churches and of denominations. In some cases the efforts are exceedingly meager. Some councils of churches are more inclusive in their membership and activities at the local and state levels than the National and World Council of Churches. In other cases the present level of co-operation is a hindrance to genuine ecumenical unity. Indeed co-operation along practical and expedient lines is often a substitute for thorough confrontation of the basic issues of doctrine and ministerial orders.

It is impossible to make great progress in church unity so long as the basic theological dilemmas are ignored. This need to bring theology and practice closer together is one of the motivating forces behind the Oberlin Conference. There is a need to make questions of faith and order a regular aspect of interdenominational conversations. In 1952 the Lund Conference on Faith and Order expressed the spiritual imperative that we ought to do everything together except those things which in conscience we cannot do together. Many denominations act as if they believed they should co-operate only in those things which they cannot do separately. Oberlin will ask: Where is Christ leading us in the work of Councils of Churches? Are we willing to follow His lead?

On its institutional side the quest for church unity raises the issue of how much freedom and how much authority and in what combinations make for the best witness for Christ. Churches are not only theologically grounded, they are social institutions in whose structure and function the right balance of freedom and authority must be achieved. There are no obvious or apriori answers to these problems. The various denominations bring conflicting traditions into the ecumenical encounter. How much authority should be allocated to a Council of Churches? How much autonomy should be retained by a local church or by a denomination? In the present stage of conciliar development the participating churches have almost complete autonomy and may even withdraw at any time.

In part, the answer to the question of authority and freedom depends on the various conceptions of the nature of the church as an organism and as an organization. It also depends on a careful analysis of the functions which a unified interdenominational agency is to perform. Here the issues of diversity in unity and unity in diversity have a direct bearing on the structural questions of authority and freedom. In other words, the "power-structure" relates to the goals of internal cohesion within a local church or denomination and to the goals of cohesion and unity in the ecumenical organization which is to implement its assigned tasks.

A final organizational problem affecting the nature of the unity we seek grows out of the variations in the major denominational polities. When churches confront each other, what is the image which they have of the ultimate ecclesiastical solution? Will it be episcopal, presbyterian, or congregational in polity? Some hold that the organizational structure is a matter of indifference and that what is essential to the life of the church may be expressed in several ways. Others hold that one or another of these polities grows directly out of the theological foundation of the church. Many contend that the nature of the unity we seek will be such as to conserve episcopal, presbyterian and congregational principles in some integral way. The Oberlin Conference will inevitably wrestle with such questions. It will be asked to distinguish between the essential order or being of the church and the good or beneficial or optimum order of the church.

Some churchmen are content with the kind of unity which is expressed in co-operation. Others believe that a more organic form of church life is required if Christ is to be truly the effective Head and the church His body. Still others believe that since there are many images of Christ's relation to the church in the New Testament, no one type of polity is the final solution to the institutional questions which are at stake.

All forms of institutional life as presently practiced in the churches may become a hindrance in the movement toward unity if they are given absolute values. Institutionalism often hides beneath the cloak of doctrine to conceal its real nature and motives. Hence it is urgent that all factors affecting the institutional life of local churches, denominations, and councils of churches be thoroughly analyzed and fearlessly confronted in the spirit of Christ.

Have You Evidence Of Birth, Marriage?

What evidence do you have in your possession that will establish the date you were born? If your marriage were to be questioned can you prove you are married? What was your gross salary last year?

These are not "$64,000 questions." Neither are they "$250,000 questions." They are some of the statements you can be required to prove when you file claim for benefits as a retired wage earner under the Social Security Act. Just as a bit of information, benefits can total, in some survivor cases, more than $40,000 before the full liability of the law has been discharged. This explains why the Social Security Administration requires proof of certain events which most of us take more or less for granted.

Actually, having available proof of age, proof of marriage, and evidence of wages paid will not only help you to meet the requirements of the social security law, but will speed the day when you will receive your first check. Any delay in obtaining the necessary proofs results in a proportionate delay in receiving your first check. If you want your checks promptly, be equally as prompt in furnishing the required proofs.

When "dad" retires he should have "mom" go to the social security office with him if she is 62 or older. The decision to file at age 62 is entirely up to "mom," but she should be present for the full explanation of the results of filing at this age rather than filing at age 65. Women who apply as wives of retired workers should bring some proof of their age. Women applying as widows, who have never filed as wives, should bring some proof of their marriage; in some cases proof of age will also be required. We repeat, if you don't have these documents at hand, get them, at your earliest convenience.

Employees retiring early in 1957 should bring proof of their earnings in 1956 as shown on U. S. Treasury Form W-2, the form your employer gives you at the end of the year showing the amount of wages he has paid you during the year. If you have been operating your own business, then a copy of your income tax return for 1956 will speed your payment. The cancelled check, or other evidence showing the tax has been paid will also be needed.

Remember, when you call at your social security district office to claim benefits, the question will be not *whether* you were born—but *when*.

A Survey at Byfield

shows Faith in action

The Methodist Church, Byfield, Mass.

This is a story of faith in action. Its setting is a small New England Community, Byfield, Massachusetts, situated about thirty-three miles north of the venerable city of Boston.

Byfield is a community of about seven hundred souls that boasts a post-office, a small restaurant, two grocery stores, a gas station, a remarkably efficient fire department (volunteer), a grammar school, and a snuff mill which is currently being operated by the eighth and ninth generations of Pearsons. There are two churches here: a Gospel Hall, and a Methodist Church. This story is about the latter.

Byfield is an old community. The township in which it is located was incorporated in 1635 and is the only township in the nation which has its own flag. The blacksmith shop which Henry Wadsworth Longfellow used as the setting for the "Village Smithy" is situated in the center of the village.

Until five years ago, this community presented a very quiet face to the world. By virtue of its location, not many people moved in, and as soon as the young people grew up, they moved out looking for greener pastures. Over the years, the village gradually settled into a pattern of quiet resignation.

Through all this, the Methodist church followed the same pattern. When the mills were in their heyday, the church flourished, but as they disappeared, the fortunes of the church suffered. Methodism came here in 1827, through the efforts of one William French, a New Hampshire man, with the first church being erected in 1830. For all this long history, the church still went downhill, until about sixteen years ago, the last resident minister left the community.

Since 1940, the church has either been a point on the circuit of the nearby Newburyport People's Methodist church, or has been supplied by student preaching from the Boston University School of Theology. Affairs slowly worsened until February of 1956, when it looked as if the church was to be permanently closed, and the buildings and land sold.

(Continued on page 8)

This never happened. That it didn't is a tribute to a remarkable group of people in the church who belonged to the Couples' Club. They had been, over the past few years, largely responsible for the stewardship of the church that existed, and were deeply concerned for the future of the church. They held an emergency meeting to determine what could be done. They decided not only to try and save the church from extinction, but to take the bull by the horns, as it were, and try to raise a budget that would bring a resident minister to the church. This was a gamble, but they felt it was the only alternative that was left.

John O. Young and Russell Metcalf, two devoted laymen of the church, spearheaded the movement. Their first act was to call in Dr. Herbert S. Stotts, professor of Rural Church at the Boston University School of Theology, who was also director of Church Surveys, Inc. Out of these meetings came a plan of action.

Instead of confining their efforts at fund-raising to the members of the church, they decided to appeal to the community as a whole, regardless of religious affiliation or belief. The question they asked was, "Do you want a resident minister in Byfield?" The budget they set for the first year was a modest $3,900.00. With a little help from conference, it was made. The first step was taken, and successfully.

Several factors favored a resident minister. Foremost was the fact that because the Commonwealth of Massachusetts had recently constructed a six-lane superhighway right by the front step of the village, there had been an influx of people from the metropolitan areas. It was not a spectacular rush, but still it was a steady one. The people who came were mostly young, and brought young children with them. The Couples' Club saw two immediate duties: an opportunity to minister both to the young adults, and to their children. In order to bring both about, they felt a resident minister was needed.

Again, with all the new people moving in, the church had a golden opportunity to serve as a meeting ground between the "native" and the "newcomer." This could go a long way toward easing tensions that might otherwise arise. This has since been the case. Native and newcomer are working together to further God's kingdom with a minimum of stress.

Overriding all, of course, was the fact that the church might soon be sold. To those here, this was unthinkable, and so the great gamble was taken.

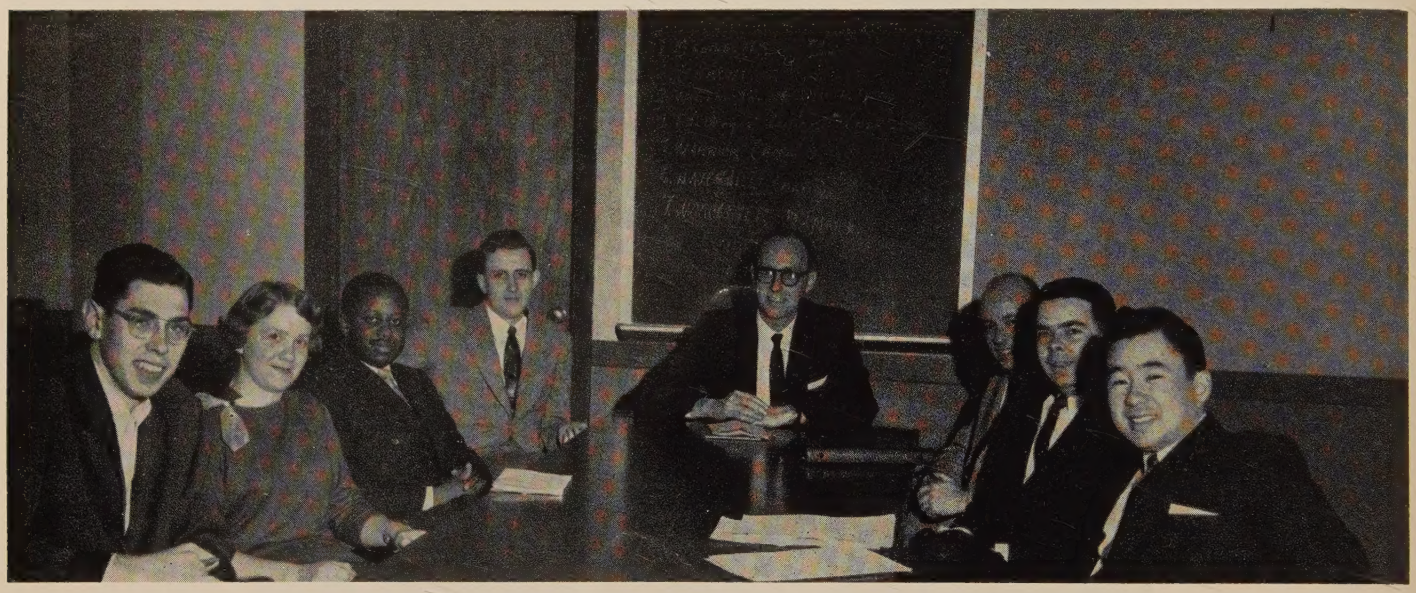
With the pledges in hand, the Rev. Willard C. Arnold, District Superintendent of the Lynn District, New England Conference, agreed to look for a minister to supply the charge. He then interviewed the Rev. Frank A. Halse, Jr., then a middler at the Boston University School of Theology, and duly recommended him to the church.

Up to this time, everything had been touch and go for the people here. They had committed themselves, but still weren't sure whether they were going to succeed. But, they had reached the second goal, and were now looking forward to the next, that of providing living quarters for the new minister and his wife.

There was a parsonage adjacent to the church, but it had either been idle, or rented out sporadically for the past sixteen years. In addition, all the furniture had long since been auctioned off to help pay for some of the expenses incurred while repairing the church. The interior of the building had suffered from neglect over the years and was in dire need of repair.

While this problem was being considered, the Rev. Mr. Halse, and his wife, Joyce, arrived, and were temporarily quartered with Mrs. Donna Leah Curtis. Then, the planning began. What followed borders on the fantastic, yet it is a perfect example of what can be done when there is faith and willingness.

The Couples' Club divided themselves into committees. Russell Metcalf was in charge of securing furniture for the parsonage. Mrs. Herman Colby was to take over the wallpapering duties. John Young, a carpenter by profession, was in heavy demand. Mrs. Charles Moore, Mrs. Donna Curtis, Mrs. John Young, Mrs. James Devlin, Mrs. Charles Blake, Mrs. Russell Metcalf, Mrs. Dorothy Thomson, Mrs. Albert Walker, and Mrs. Ted Merry comprised the paint-scraping committee. Mr. Young and Mr. Colby lent their trucks for furniture pick-up



SURVEY STAFF MEETING. Seated clockwise: Robert Tull, Montana; Celia Forsch, Dell Rapids, S. Dakota; Robert Smith, Birmingham, Ala.; Maurice Culver, Madison, Kan.; Dr. Herbert E. Stotts, professor of Sociology of Religion, Boston University School of Theology; Howard Bright, Pittsburgh, Pa.; Charles E. Wilson, Jr., Altanta, Ga.; George Nishikawa, Sacramento, Calif.

and waste disposal. A local plasterer, John Maguire, donated his services, as did Norman McCullom, a local electrician. Albert Walker and Harry Nutter contributed many and diverse services.

Charles Blake lent his services as electrician-at-large and general handyman; Ted Merry helped in the cleanup, John Salter donated tiles for flooring; Norman Bonner provided paint, Mrs. Bonner scraped paint and cleaned; Mr. and Mrs. Fred Maguire gave their services wherever needed. The list could go on and on—some worked, some donated, some gave money: Mr. and Mrs. St. Hilaire, Mrs. Charlotte Cook, Mr. McNally—all had a hand in somewhere. By the time the project was finished, it had become a community-do-it-yourself project.

Furniture of all types had to be secured. The community responded magnificently. A piano, easy chairs, tables, beds, kitchen tables, chairs, curtains, rugs, a desk for the study, bookshelves, refrigerator, stove—in short, everything that is needed for a home was supplied.

People peeled old wallpaper, chipped and scraped paint, patched plaster, put up new wallpaper, installed new lighting, painted, cleaned, received the donations of the community; and in seven short weeks the parsonage was completely refurbished and refurnished. What makes the entire project so amazing is that it was all accomplished on a budget of less than $150.00!

The spirit demonstrated in those weeks was enough to warm the cockles of the coldest heart. At any hour of the day or night, and frequently into the wee hours of the morning, there were people working. Coffee was the staple food during these hectic weeks. Several times during the proceedings, someone would step back and try to gain a little perspective on their efforts, and upon viewing the piles of plaster and wallpaper, would hastily fall back to work again.

Then, at last, it was all finished. All the furniture was moved in. This was a red-letter day in the life of the church here. The belongings of the minister and his wife were installed, and they moved in. To be sure, there were many aching muscles, and many of the people were inclined to forego any further work on their own homes for a while, but they had accomplished what they set out to do.

With the initial problems out of the way, work on the church and its problems could begin in earnest. These were many. With no resident minister for so long, attendance had naturally dwindled to a bare minimum. The membership of the church had remained static for many years. There was little or no idea of the function of a church and minister in a community. The physical plant itself had much work to be done.

Charles E. Wilson, Jr., project director of the Vermont Study of Churches.

However, gradually, these problems began to be resolved. Attendance began to increase. The minister and his wife were warmly welcomed into the several organizations of the community: Grange, Fire Department, etc., and they were quickly made to feel themselves an integral part of the community. The membership of the church has already increased by twenty, with prospects of more to come.

Altogether, there is a general feeling of optimism prevailing here about the future of the church. The church was renamed from the Byfield Episcopal Methodist Church to the Byfield Community Methodist Church in order to properly set before the community the nature of its function.

Yet, there is still a tremendous amount of work to be done. The physical plant itself presents some serious problems. The dilemma the church faces in this respect is classic: the facilities that exist (e.g., Sunday School, youth work, etc.), are nowhere near adequate. The basement of the church, a natural target for such projects, is in such shape as to need at least $5,000.00 worth of work. Until this is done, the church is not fulfilling its basic duties. Yet, the question is, where is the money to come from. There is little inclination at this point to go heavily in debt for this. Still, something must be done since the numbers of children here place a heavy obligation on the shoulders of all those who are interested in their training.

The heating plant in the church cannot heat both sanctuary and basement at the same time. This has to be solved. Both the church and the parsonage need a new coat of paint. This they must have in the near future.

These, and many similar problems now beset the people here. They are facing them in the same manner they confronted their original gamble. They feel that all this is worth the effort and are proceeding in the faith that they will find the answers.

What has been done here is unusual. Rarely does a church come so close to oblivion, and then pull itself back by the bootstraps. That it has been done at all is testimony to the ever-powerful workings of faith. There have been moments of deep discouragement here, but out of these moments have been forged an even stronger foundation to endure the trials to come. The church is now pledged to grow, and present its Christian witness to a needy community.

Already, plans are being laid for the coming year. Organizations long dormant are coming to life. The Finance Commission has recommended an increase in budget from $3,900.00 to $5,500.00. The feeling about this is optimistic. A Junior Youth Group has been organized, and shows signs of vigor. The Senior Youth Group is continuing on its path of growth, supported both by this church and the nearby Congregational Church in South Byfield.

On all sides, life is increasing, and people are approaching the church on Sundays with prayers of thanksgiving on their lips. The people feel honored that ther story is to be told on such a large scale, yet they insist that what has been done here could be accomplished anywhere; to them it's simply a matter of faith. In their own quiet fashion, the people of Byfield have continued the story that had its beginning with Paul: that of making the "living body of Christ" a reality in the world.

World News

PRESIDENT EISENHOWER AT A WHITE HOUSE MEETING on Tuesday, May 14, expressed his appreciation to leaders of religious faith organizations and to the members of The President's Committee for Hungarian Refugee Relief for their work in connection with the resettlement in America of Hungarian refugees.
More than 90% of the refugees brought here through the President's special program found their new homes in America through the efforts of the religious faith agencies.
Standing left to right are: Monsignor Edward E. Swanstrom, executive director of Catholic Relief Services of the National Catholic Welfare Conference; Mr. Lewis Hoskins, executive secretary of the American Friends Service Committee; Mr. William H. Tuck, vice-chairman of The President's Committee for Hungarian Refugee Relief; Dr. R. Norris Wilson, executive director of Church World Service of the National Council of the Churches of Christ in the U. S. A.; Mr. Charles P. Taft, chairman of the Advisory Committee on Voluntary Foreign Aid; Mr. Moses A. Leavitt, executive vice-chairman of the American Jewish Joint Distribution Committee; President Eisenhower; Mr. Tracy Voorhees, chairman of The President's Committee for Hungarian Refugee Relief; Mrs. John C. Hughes, executive vice-chairman.

Pennsylvania Governor Bans Sale of Obscene Magazines in Capitol

Gov. George M. Leader has banned the sale of obscene magazines by newsstands in the state capitol.

Rep. Thomas J. McCormack (D.-Phila.) had told the House it was a "disgrace" that visitors and employees in the capitol could buy "disgusting publications."

He made the statement during debate on a bill to outlaw tie-in sales which force newsdealers to take objectionable publications in order to get popular magazines.

Bishop Bars Catholic Girls Entering Beauty Contests

Roman Catholic Bishop Leo A. Pursley of Fort Wayne frowns on Catholic girls participating in beauty contests.

In an official pronouncement issued by his office, the bishop said:

"This is open season for beauty contests. No Catholic girl of this diocese will enter such a contest with the approval of the Church."

Chide Government Agencies on Mixing in Church Affairs

Georgia Presbyterian leaders called upon judicial and law enforcement agencies to stick to their business of rounding up and punishing law violators and refrain from telling churches what they shall "preach or teach."

The resolution was adopted by the Synod of Georgia, Presbyterian Church in the U. S. (Southern). It was a reply to a recent presentment handed down by the DeKalb County, Ga., Grand Jury which said, in effect, that preachers should pay more attention to preventing juvenile delinquency instead of "advocating race-mixing."

"We would remind them (the government bodies)," the Presbyterians said, "that, under our system of separation of Church and State, it is not their prerogative to decide what the church shall preach or teach."

The synod, in another resolution, deplored "any resort to violence for settling disagreements among us," and urged law enforcement officers of the state to arrest and prosecute offenders.

"We believe that if violence is allowed to continue here or elsewhere," the resolution said, "it will work to the impairment of our cherished principles of freedom of worship and will militate against the freedom of minority groups to express their religion according to the dictates of their conscience."

Reformed Church Organized 18 Churches Last Year

Eighteen new churches were organized by the Reformed Church in America during 1956, it was reported at the 151st annual meeting of the denomination's General Synod at Buck Hill Falls, Pa.

Dr. Richard Venden Berg, secretary of the Board of Missions who presented the report, said the Church had a total of 845 congregations last year.

He also said that the denomination had organized 29 churches during the last eight years among Dutch immigrants in Canada.

Dr. Venden Berg said the Church's Building Fund held church and parsonage loans on Jan. 1, 1957, totalling $2,144,433.

Seventeen new missionaries were commissioned for foreign and domestic work at the meeting here.

The Reformed Church in America carries on mission work in Mexico and Canada, in Jackson County, Ky., among American Indian tribes, and in Brewton, Ala. It operates city mission work among various racial groups.

Over 100,000 Children March in Sunday School Parade

More than 100,000 Protestant children and their teachers marched in the 128th Anniversary Day parade in Brooklyn marking the founding of the Brooklyn Sunday School Union in 1816.

They represented 450 Sunday Schools in 27 communities of Brooklyn. A smaller parade was held in the neighboring borough of Queens. Public elementary schools in the two boroughs were closed for the day.

Theme of this year's observance was "Christ, The Prince of Peace." It was inscribed on paper shoulder bands worn by the youngsters and also appeared on many of the colorful floats that accompanied the marchers.

Evangelist Bill Graham was the chief reviewing official. Among the other notables who viewed the marchers were Mayor Robert F. Wagner of New York City and Borough President John Cashmore.

The marchers included many mothers pushing baby carriages and holding very young children by the hand. They lifted the youngsters for a look at Mr. Graham who took time from his New York Crusade to join in the anniversary celebration. Shouts of "God bless you, Billy" accompanied the evangelist throughout his appearance on the parade grounds.

In Prospect Park where the parade originated a hymn sing was held with the Salvation Army Officers Training College Band assisting. The Post Office Band of Brooklyn presented a concert. Boy Scouts with God and Country Awards served as Guard of Honor.

In the absence of William A. Gatehouse, president of the Brooklyn Sunday School Union, Edward E. Langbein, acting chief marshal, was host to about 100 government, church and civic leaders who earlier were entertained at a luncheon in connection with the observance.

The first Brooklyn Sunday School parade took place in 1829. In 1860 the New York state legislature set aside the first Sunday of June as Anniversary Day.

Moravians Urged to Compete With Other Denominations

Moravians are "too conservative, too timid, too complacent and too afraid to move ahead" and it's time for them to "start competing" with other Protestant denominations, an educator said recently at Winston-Salem, N. C.

Dr. Dale Gramley, president of Salem College here, told more than 225 laymen from seven states attending the second Interprovincial Moravian Laymen's Conference that instead of being "a closed corporation we ought to modernize our church program to compete with other denominations."

"If we are to keep pace with other Protestant denominations in the population growth, we need to modernize our church property, our pastorates and our pastors' salaries," he said.

He also urged the Moravian Church to make its ministry more attractive, saying that "we as a denomination are very short of men" and "there are numbers of vacant churches in both the northern and southern provinces."

The Moravian Church is celebrating its 500th anniversary this year.

Reports Sunday Observance Becoming Top National Issue

Proper observance of Sunday is fast becoming "one of our nation's top issues," the general secretary of the Lord's Day Alliance of the United States said recently.

Melvin M. Forney told the semi-annual meeting of the alliance's board of managers that three years ago "few people were interested in what was happening to Sunday."

"Our Twentieth Century Crusade for the Lord's Day, now in its third year, has been largely responsible for the new interest in the observance of Sunday as a time of rest and worship," he said.

Mr. Forney reported that a growing number of churches are seeking the aid of the alliance in Sunday closing campaigns and many business and labor leaders are supporting its program.

"Many lawmaking bodies are encouraging the adoption of or adopting Sunday closing laws," he added. "If the present trend continues it will not be long before every state will have a Sunday closing law."

South African Senate Passes Church Control Bill

The South African Senate, in Capetown, passed and sent to Governor Ernest G. Jensen for assent a bill that prohibits Negroes from attending churches in white communities without the specific consent of the Minister of Native Affairs.

Parliament gave final approval to the bill over repeated objections by Anglican, Roman Catholic and Protestant leaders who denounced it as a violation of Christian conscience. Some church leaders said they would not comply with the measure if it became law.

The ban on interracial worship was embodied in a clause of the Native Affairs Amendment Bill. It provides sharp penalties for individual Negroes who attend any church in a white area without special authorization.

E & R Churchmen Demand Apology from Marine Corps

Evangelical and Reformed Church leaders from Elmhurst, Ill., "urgently requested a public apology" from the U. S. Marine Corps, for alleged attacks against Methodist officials at the recent court martial of a marine private at Camp Pendleton, Calif.

The action was taken by the E & R North Illinois Synod at its annual meeting here.

It "deplored the attack made on Bishop Gerald H. Kennedy (of Los Angeles) and The Methodist Church in the recent court martial case of Marine Pvt. Peter H. Green."

Green, a Methodist, was convicted by the court martial of refusing to accept a rifle after deciding he was a conscientious objector. He was sentenced to four months' hard labor and forfeiture of part of his pay.

During the trial Bishop Kennedy was called a "creep" by one member of the court martial who subsequently was ousted for his off-duty comment. Attempts reportedly were made by the prosecution to link other Methodist agencies with Communism.

A similar resolution demanding an apology from the Marine Corps for such statements was adopted recently by pastors of 150 Southern California Disciples of Christ churches who met in Pasadena.

Anglican Stand in South Africa Supported

The Bishops of the Anglican Convocation of Canterbury have expressed "deep sympathy with the Church of the Province of South Africa and all those other Christian churches now engaged in a courageous struggle to preserve inviolate the rights and liberties of the Christian churches to worship together without distinction of race and color."

The bishops assured "the bishops of the Church of South Africa and all those who work with them" of "constant support and prayers" in their refusal to accept the controversial Native Laws Amendment Bill introduced into the South African parliament.

On the subject of academic freedom the assembled bishops declared that it is "no less essential than religious freedom." They said that, in common with many educational leaders in the United Kingdom, they deplored the threat to academic freedom in South Africa. This latter part of the bishops' pronouncement refers to public proposals for segregated universities in South Africa and the possible resulting differentiation in academic standards.

Methodism

HONOR WAS PAID MAY 6 TO THE REV. DR. RALPH W. SOCKMAN by more than 800 prominent laymen and church officials at a testimonial banquet at the Hotel Biltmore on the occasion of his 40th anniversary as minister of Christ Church, Methodist, New York City. A citation from the City of New York was presented Dr. Sockman by John J. Patterson, left, commissioner of commerce and public events, representing Mayor Robert F. Wagner. United States Attorney General Herbert Brownell, right, was the principal speaker. Both men are members of Christ Church. Gifts to the church totalling $750,000 were announced by Dr. Sockman from three laymen: Hugh B. Baker, Alfred P. Sloane and Ellis L. Phillips. The Rev. Dr. Harry Emerson Fosdick and Henry Luce, editor of "Time," "Life" and "Fortune" Magazines, were among the persons who paid tribute to Dr. Sockman as the nation's most prominent Methodist pastor and for his air ministry on the National Council's program, National Radio Pulpit.

President Eisenhower Breaks Ground for New School

President Eisenhower broke ground June 9 for the American University's new School of International Service at Washington, D. C., and paid tribute to the Methodist Church for "a great step" in the interest of world peace.

"I think the support of the church means we recognize that our efforts and our policies must be based on the moral law, just as our political organizations are really political expressions of deeply-felt religious faith, so must success of international relations around the world represent truth, integrity and honesty," President Eisenhower said.

Made possible by a $1 million gift of the Methodist Church, the new School of International Service was authorized by the denomination's 1956 General Conference. It is due to open in 1958 as a Protestant center to train men and women in foreign service for the government, church and business institutions.

President Eisenhower congratulated the university and counseled students who will enter the school "to go into service of our country in the noblest work our country can possibly pursue—the seeking of a peace based on justice and the right."

He added:

"It seems to me most significant that this great university should join its sister university in the Capital, Georgetown (a Roman Catholic school), to carry on this kind of work because in the great foreign service of the United States we do not recognize race, color or creed—only merit."

Methodist Ministers Give Views On Nuclear Weapons

More than 1,200 Methodist ministers over the country, answering a questionnaire sent by a denominational pacifist group, opposed the stockpiling of atom and hydrogen bombs. A total of 1,401 clergymen agreed that no circumstances would justify the dropping of such bombs.

The questionnaire was sponsored by the Fellowship of Methodist Pacifists. The Rev. H. H. Crane, pastor of Central Methodist Church, Detroit, is chairman.

Some 2,894 replies were received to the questionnaire addressed to 16,000 ministers in the United States.

Stockpiling of bombs was favored by 849, while 935 felt the dropping of nuclear weapons would be justified in certain circumstances such as to forestall similar enemy action against this country or as a retaliatory measure.

There were 1,676 "no" answers and 337 "yes" to the question: "Would you risk the destruction of civilization through H-bomb war if our government saw no other way to stop Communism?"

The clergymen disagreed sharply on whether the United States should take unilateral disarmament action.

Some 1,045 said the U. S. should disarm only if the other great powers take similar action, while 405 said this country should set an example for other nations by disarming first. In addition, 855 said the U. S. should "encourage a revolt against war by calling on people everywhere to lay down their arms at the same time we set the example."

By a tally of 2,153 to 181 the ministers said conscientious objectors should be exempt from all forms of military preparation or service.

A total of 1,257 said they would be willing to serve as chaplains in the armed forces. An additional 737 said they would serve only if the chaplaincy were "under complete control of the Church instead of the Army." Two hundred and ninety-three said they would not serve under any circumstances.

The pacifist position of complete refusal to participate in, or support, war was taken by 459 ministers. Another 481 said they would refuse combat but work to maintain civilian morale. On the other hand, 218 said they would volunteer for the armed forces and 433 said they would fight if drafted.

Rhodesia Methodists Ordain Record Number

The Methodists of Southern Rhodesia ordained 11 ministers at the recent session of the Rhodesia Annual Conference. It was the largest number ordained in the 19 years that Methodism in Rhodesia has had full annual conference status.

Six men were ordained as elders and five as deacons; one man was admitted to the conference on trial.

Ministers Do Not Favor Segregated Church

Less than five per cent of the Methodist ministers who answered a questionnaire in an Indiana racial study favored a completely segregated local church pattern.

Nearly half the Methodist laymen answering a similar questionnaire said they would favor a segregated local church.

A total of 641 ministers answered the questionnaire, the results of which were studied at a regional Methodist Interracial Leadership Conference May 1-2 at Roberts Park Methodist Church, Indianapolis. Sixty-five of the ministers were Negroes, members of the Indiana District of the Lexington Conference of Methodism's Central Jurisdiction.

A total of 523 laymen answered the questionnaire, 492 of them white and 31 Negro. The lay sample was limited to Evansville, Fort Wayne, Gary, Indianapolis, and their environs.

The questionnaires also showed other comparisons of the opinions of ministers and laymen in the area.

Almost three-quarters of the ministers and more than two-fifths of the laymen said they would favor the elimination of racial lines at the annual conference level.

Only two per cent of the ministers said they would object to being appointed to a racially mixed church, and three-quarters of them said they would willingly accept.

About 23 per cent of the 492 white laymen said they would accept the appointment of a pastor of another race. More than 93 per cent of the 31 Negro laymen said they would.

The study was prepared by the Bureau of Social and Religious Research, Evanston, Ill. It was done at the request of Bishop Matthew W. Clair, Jr., of the St. Louis Area of The Methodist Church, Bishop Richard C. Raines, of the Indiana Area, and the Methodist General Board of Social and Economic Relations. The interracial meeting was sponsored by them.

Church's Broadcast Cancelled from Air

A complaint of the First Methodist Church of Los Angeles against Radio Station KFAC for canceling the church's paid broadcast of Sunday morning worship services has been rejected by the Federal Communications Commission.

In a letter May 8, to the pastor, the Rev. Dr. J. Richard Sneed, the Commission stated that in reviewing the case it had found no grounds for holding a public hearing.

Dr. Sneed had petitioned the FCC to issue a "cease and desist" order to the radio station and hold a hearing.

He pointed out that the church pioneered in broadcasting Sunday services 34 years ago, had paid the standard rate for radio time the last 15 years, and that the station was terminating the program without good cause.

Dr. Sneed said the station management had advised him that "we are gradually eliminating all religious programs and replacing them with musical programs. . . ."

The FCC wrote Dr. Sneed that Station KFAC had denied that it is dropping all religious programs, telling the Commission that "it decided not to sell time to the First Methodist Church because, in the responsible opinion of the management of the station, an opportunity for others to have time would be desirable."

The station further stated that it had conferred with the Los Angeles Church Federation about a plan to replace the Methodist service with a different religious program.

The FCC said it has no power to intervene in a program controversy.

Alabama Methodists Reject Integration Amendment

By a vote of 262 to 178, the Alabama Conference rejected a proposed amendment to The Methodist Church's constitution which would permit racial integration with geographical jurisdictions.

The amendment, approved by the Church's General Conference last year, sets up the procedure for the gradual dissolution of the all-Negro Central Jurisdiction and the integration of its churches, on a voluntary basis, into the five existing white jurisdictions.

The Alabama Conference is the first in the Southeastern Jurisdiction to vote on the amendment. It includes southern Alabama and west Florida.

Circuit Judge L. S. Moore of Centerville told the delegates that if the amendment were adopted, "half of the next General Conference will be made up of Negroes."

Jurisdictional System Study Under Way

A "dry-run" hearing was held here May 10 by members of The Methodist Church's Commission to Study the Jurisdictional System. The hearing, designed to help iron out difficulties before the real hearings take place, was presided over by Charles Parlin, N. J., one of the commission's vice-chairmen.

The commission was created by the 1956 General Conference and empowered

(Continued on page 14)

DR. CHARLES F. BOSS (left) of the Methodist Board of World Peace and Senator John Sparkman of Alabama discuss provisions of the International Atomic Energy Agency treaty being considered by the U. S. Senate. Senator Sparkman, an active Methodist, is a member of the Senate Foreign Relations Committee before which Dr. Boss testified in favor of the treaty as "an important step toward world peace."

(Continued from page 3)

"to carry on studies and conduct hearings in all the jurisdictions on racial segregation in The Methodist Church and all other problems related to the jurisdictional system."

Actual hearings will be held in the fall, although exact dates and places have not yet been determined. The purpose of these hearings, according to Mr. Parlin, is "to receive data and suggestions which may be helpful to the commission in making recommendations to the General Conference in 1960."

Six panels, consisting of 10 to 12 commission members each, will hold open hearings in principal cities of each of the Church's six jurisdictions. None of the panelists will serve in the jurisdictions where they live or work.

Five commission members served on the mock panel at the conclusion of the commission's two-day Evanston meeting. They were the Rev. Dr. C. Cooper Bell, superintendent of the Lynchburg (Va.) district and chairman of the commission; Edwin Jones, Charlotte, N. C., layman; the Rev. Dr. Chester A. McPheeters, pastor of Metropolitan Church, Detroit; President James Brawley, Clark College, Atlanta, Ga.; and the Rev. Dr. Harold Bosley, pastor of First Church, Evanston.

THE COMMISSION ON ENTERTAINMENT OF THE GENERAL CONFERENCE OF THE METHODIST CHURCH.
Photograph taken in Chicago May 22 where the group met to choose a meeting place for the 1960 session of this quadrennial law and policy making body. Denver was the city selected; the dates—April 27 - May 11.
Officers (seated) left to right: vice-chairman, Rev. Dr. Norman L. Conard, San Francisco; chairman, Rev. William H. Alderson, Bridgeport, Conn.; secretary, Dr. J. Wesley Hole, Los Angeles; vice-chairman, Rev. Dr. Paul V. Galloway, Tulsa, Oklahoma.
Members (standing) Rev. Dr. J. Otis Young, Chicago; Rev. Dr. Lineunt S. Allen, New Orleans; Rev. Dr. Leon T. Moore, Philadelphia (secretary of the General Conference); Frank E. Baker, Philadelphia; Thurman L. Dodson, Washington, D. C.; John R. Van Sickle, Rockford, Ill.; Rev. Dr. Thomas B. Lugg, Chicago (general secretary and treasurer of the Council on World Service and Finance); Rev. Dr. Robert C. Holmes, St. Petersburg, Fla.; Carl C. Hall, Little Rock, Arkansas.
(Absent, Charles R. Paul, Geneva, Alabama.)

Government Praises Methodist School in Bolivia

The American Institute, a 50-year-old Methodist school in La Paz, Bolivia's capital city, has received official recognition and praise from the Bolivian Government on two occasions in recent weeks.

On April 26, in a ceremony, the Government awarded to the school the Order of the Condor of the Andes, the highest decoration given by the country. It is given to Bolivian or foreign persons or agencies for outstanding service to Bolivia. Among those at the ceremony were the personal representative of President Herman Siles Zuazo, the Under Secretary of State and the wife of the Secretary of States.

The citation, which accompanied the award, read in part:

"The American Institute of La Paz, since the beginning of its educational labor in 1907, has marked new trails for Bolivian education, introducing methods which not only produce better learning but also form character on the basis of high principles of Christian morality. From this school have emerged generations of graduates the great majority of whom have given and today give great service to the nation, many of its alumni today occupying the highest positions in the organizations are determining the destiny of the country."

Persons

The Rev. LeRoy O. King, Nashville, Tenn., editor of *Power*, a devotional booklet for youth and one of two projects secretaries of the National Conference of Methodist Youth, has resigned effective June 1. He will return to his home state of Colorado to become a local-church pastor.

Dr. S. Walter Martin, Athens, Ga., dean of the College of Arts and Sciences of the University of Georgia, has been elected president of Emory University, Atlanta. Dr. Goodrich C. White, Emory's retiring president, has been elected chancellor and will serve the university in an advisory capacity.

Dr. Martin, 46, is a well-known Methodist layman. Emory, a Methodist-related institution, has about 3,500 students.

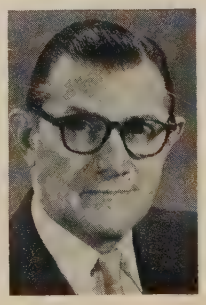
A Methodist layman of Washington, D. C., **Glenn D. Everett,** is the recipient of the second annual Faith and Freedom Award in American journalism.

He received the award at the annual Washington Pilgrimage of American Churchmen, an event which brings to the nation's capital leaders of all religious faiths to study the spiritual foundations of American liberty.

Everett was cited for "journalistic excellence" and a series of articles stressing the religious faith of America's founding fathers.

The Rev. Earnest A. Smith, pastor of St. Paul's Methodist Church, San Antonio, Texas, is the new president of Rust College, Holly Springs, Miss. He succeeds Dr. L. M. McCoy, who retired. Rust is a Methodist-related Negro college.

Bishop Ferdinand Sigg of the Geneva area spent 12 days in *Poland* recently, the first Methodist bishop to enter that country since 1949. He reported the Methodist Church in Poland has about 15,000 members, 36 fully-ordained ministers and 18 accepted supply ministers.



Appointment of J. Otis Young of Columbus, Ohio, as Associate Publisher of the Methodist Publishing House, was announced here Wednesday by Lovick Pierce, Nashville, Tennessee, president and publisher of the organization. The appointment was confirmed by the executive committee of The Methodist Church's Board of Publication in session at the Park Sheraton Hotel.

Conference Appointments of The Methodist Church

For

New Hampshire Conference

New England Conference

New Hampshire

Northern District

Superintendent: Ray H. Cowen — Andover, N. H.
Bethlehem: Durrell Memorial—J. F. Quimby — Bethlehem
Bristol (Fed.) & Alexandria: (Louis Toppan) — 9 School St., Bristol
Canaan St. & Canaan: Village—(Miss F. A. Chandler) — Canaan
Chichester: B. E. Berry — Chichester
Claremont: First—W. T. Wallace — 6 Oak St., Claremont
Colebrook: Trinity—W. J. Davis — 13 Bridge St., Colebrook
Concord: P. A. Stauffer — 19 Chapel St., Concord
Contoocook: (to be supplied)
Enfield & Grantham: C. W. Grose — Enfield
Franklin: V. C. French, Jr. — 10 View St., Franklin
Groveton, Stratford & Stark: M. H. Porter — Groveton
Hillsboro & Henniker: P. R. Gagne — Hillsboro
Laconia: First—L. H. Moulton — 46 Pine St., Laconia
Lancaster & Grange: C. W. Smith — 135 Main St., Lancaster
Lebanon: First—J. W. King — 17 School St., Lebanon
Lisbon, Landaff, Benton & Swiftwater, North Lisbon: (R. L. Thornton), 25 Armstrong Ave., Lisbon
Littleton: First—L. W. Stringfellow — 29 Pleasant St., Littleton
Milan, Dummer & West Milan: (to be supplied)
Monroe & North Monroe: (to be supplied)
Newport: Church of the Good Shepherd & E. Lempster—J. W. Wright, 16 Cheney St., Newport
North Charlestown & W. Unity: D. W. Polhemus — North Charlestown
North Haverhill & East Haverhill: B. G. Robbins — North Haverhill, Mass.
Penacook: (K. R. Boyden) — 36 Summer St., Penacook
Pittsburg: H. A. Cooper — Canaan, Vt.
Plymouth & Ashland: M. H. LeGrow — 16 High St., Plymouth
Sunapee: C. M. Prestwood, Jr. — Sunapee
Suncook & Bow Mills: Q. L. Hand — 17 Prospect St., Suncook
Tilton: (to be supplied)
Weirs Beach & Lakeport: R. T. Dell — Weirs Beach
Warren: M. E. Muder — Warren
West Thornton: (S. D. Cahoon) — Woodstock
Whitefield & Jefferson: W. M. McLaughlin — 36 High St., Whitefield
Woodsville: S. A. Laurin — 9 Maple St., Woodsville

(Continued on page 16)

New Hampshire

Southern District

Superintendent: J. N. Barrett
26 Joe English Lane, Manchester, N. H.
Amesbury: D. H. McAninch 15 Whittier St., Amesbury
Brookline: (D. T. Rowlingson) Brookline
Center Sandwich (Fed.): (S. J. Steeves, Jr.)
Center Sandwich
Chesterfield & Spofford: (R. F. Laudermilk) Chesterfield
Conway & Center Conway: G. C. Milliken 12 Pleasant St.
Derry: K. H. Thiem 3 Park Ave., Derry
Dover: R. C. Sneed 98 Portland Ave., Dover
Epping (Fed.): (F. E. Wood) Epping
Exeter & East Kingston: A. W. Dick Melton, Jr.
86 Court St., Exeter
Fremont, Sandown & West Hampstead: (W. B. Wylie)
Box 114, Fremont
Goffstown & Grasmere: (to be supplied)
Hampton: N. T. Allers Lafayette Rd., Hampton
Haverhill: L. E. Tyson 66 Webster St., Haverhill, Mass.
Keene, Marlow & Munsonville: F. E. Gemmell
333 Washington St., Keene
Lawrence: W. S. Holliday 1 Logan St., Lawrence, Mass.
Saint Mark's: J. E. Van Pelt
48 Ashland Ave., Methuen, Mass.
Saint Paul's: E. B. Luscombe, Jr.
26 Wyman St., Lawrence, Mass.
Vine St. & Methuen: Oaklands—R. W. E. MacKenzie
310 High St., Lawrence, Mass.
Londonderry: (D. Donica) Rt. 1, Derry
Manchester: First—W. R. Keeffe, 962 Valley St., Manchester
Saint Paul's: C. H. Voorheis 272 Webster St., Manchester
Marlboro (Fed.): (to be supplied)
Merrimacport: (C. M. Tibbetts)
9 S. Pleasant, Merrimac, Mass.
Methuen: R. A. Harris 37 Lowell St., Methuen, Mass.
Moultonboro: R. E. Raymond Center Harbor
Moultonville & South Tamworth: (H. P. Merrow)
Center Ossipee
Nashua: E. R. Drake 63 Arlington St., Nashua
Main St.: E. Milley 39 Wellington St., Nashua
Newfields (Fed.): (to be supplied)
Newmarket (Fed.): (to be supplied)
Peterborough: (to be supplied)
Portsmouth: S. M. Sprague 245 Highland St., Portsmouth
Raymond & North Chester: D. R. Moore Box 151, Raymond
Rochester: Bethany—(E. L. Ryan)
24 Main St., E. Rochester
First: C. D. Maurer 20 S. Main., Rochester
Salem: Pleasant St. & North Salem—(to be supplied)
Salem: Tenney Memorial & Ayer's Village—J. A. Batten
Salem
Salisbury: (C. A. Ellwood) 16 Elm St., Salisbury, Mass.
Sanbornville & Milton Mills: (to be supplied)
Smithtown: W. P. Broockway Seabrook
Tuftonboro & S. Tamworth: (to be supplied)
West Rindge & Rindge: (Congl.)—(G. E. Jaques)
West Swanzy (Fed.) Westport, & Richmond: L. Swancott
West Swanzy
Winchester (Fed.): E. Flory Winchester

New England

Boston District

District Superintendent: H. Daniel Hawver
155 Robbins Rd., Watertown 72
Allston: Joseph H. Crocker 24 Highgate St., Allston 34
Boston: Copley—John D. Erb 180 Newbury St., Boston 15
First: Otis R. Fischer 39 Temple St., Boston 14
Morgan Memorial (Church of All Nations):
John E. Barclay, 89 Shawmut Ave., Boston 16
(Associates): Norman M. Guy, E. N. Gilbertson
89 Shawmut Ave., Boston 16
Tremont Street: Royden C. Richardson
45 Atherton St., Jamaica Plain 30
Union: E. C. McLeod 1 Cleveland Park, Roxbury 19
Brighton: Oak Square—Owen W. Kerr
12 Turner St., Brighton 35
Dorchester: First—Douglas Johnson
1121 Washington St., Dorchester 24
Greenwood Memorial: Ronald W. Ober
380 Washington St., Dorchester
Parkman Street: John T. Ball
31 Parkman St., Dorchester 22
Stanton Avenue: Leroy A. Lyon
97 Evans St., Dorchester
East Boston: Saint Paul's (Italian) Lynn
Forest Hills: Upham Memorial—William R. Nordos
15 Wenham St., Jamaica Plain, Boston 30
(Hyde Park: First—Discontinued)
Jamaica Plain: First—(Ralph Butler)
116 Sedgwick St., Jamaica Plain, Boston 30
Saint Andrew's (Merger of St. Andrew's & St. Paul):
(Ernest J. Troutner), 171 Amory St., Jamaica Plain 30
Roslindale: Bethany—Lewis R. Schultz
11 Sheldon St., Roslindale 31
South Boston: Italian (Church of the Saviour)—
745 Commonwealth Ave., Boston 15
United: Barham Memorial—
745 Commonwealth Ave., Boston 15
West Roxbury: Methodist—
132 Clement Ave., West Roxbury 32
Washington Boulevard: Roland W. Junkins
5 Edgemere Rd., West Roxbury 32

Suburbs

Belmont: D. Joseph Imler 36 Bellevue Rd., Belmont
Brookline: Saint Mark's—William R. Leslie
90 Park St., Brookline 46
Cambridge: Grace—Glenn D. Glazier
19 Cottage St., Cambridge 39
Harvard: Epworth—W. Edge Dixon
1 Francis St., Cambridge 38
Trinity: (John Wesley Poole) 49 Holmes St., Quincy
East Dedham: Saint John's—John C. Wingett
50 Oakdale St., East Dedham
East Natick: United Methodist—Paul N. Whitteberry
2 Keane Rd., Natick
Milton: Milton Parkway—Wilbur C. Ziegler
19 Clifton Rd., Milton
Natick: Fisk Memorial—William J. Ogle
33 Florence St., Natick
Needham Heights: Carter Memorial—Harold H. Cramer
566 Hunnewell St., Needham Heights 94

Newton: Auburndale, Centenary—Sydney Adams
37 Hancock St., Auburndale 66
Newton: Paul J. Uhlinger 30 Wesley St., Newton
Newton Centre: Elmo F. Young
30 Lake Ave., Newton Centre 59
Newton Lower Falls-Wellesley: United—Edgar J. Helms
2344 Washington St., Newton Lower Falls 62
Upper Falls: First Church of Newton—Henry Beukelman
5 Summer St., Newton Upper Falls 64
Newtonville: Hamilton M. Gifford
56 Somerset Rd., West Newton 65
Plainville: John M. Bowmar 33 E. Bacon St., Plainville
Quincy: Atlantic—Wm. H. Duvall
62 E. Squantum St., North Quincy 71
Quincy Centre: Alfred B. Minyard, 166 Granite St., Quincy 69
Wollaston: James R. Duncan, 41 Ellington Rd., Wollaston 70
South Walpole: Clifton B. Kruse, Jr.
36 Water St., South Walpole
Waltham: Immanuel—Ernest R. Case 125 Ash Street
Watertown: Saint John's—E. G. Waterhouse
92 Mt. Auburn St., Watertown 72
Weston: Robert W. Huston 413 North Ave., Weston 93

Lynn District

District Superintendent: Willard C. Arnold
29 Hillside Ave., Melrose 76
Arlington: Calvary—Charles E. Pedersen
14 Linwood St., Arlington 74
First (Arlington Heights): Newell S. Booth, Jr.
2 Crescent Hill Ave., Arlington Heights 75
Ballard Vale: Ralph A. Rosenblad Ballard Vale
Beverly: (Charles A. Shook) 9 Giddings Ave., Beverly
Byfield: (Frank A. Halse, Jr.), Methodist Parsonage, Byfield
Chelsea: Mount Bellingham—J. A. Stevenson
30 Mt. Bellingham St., Chelsea 50
Danvers: Donald E. Paige 123 Pine St., Danvers
Essex: (Frederick F. Harling, Jr.)
270 Bay State Rd., Boston 15
Everett: First—Lawrence S. Staples
41 Norwood St., Everett 49
Glendale: Franklin P. Frye, 151 Glendale St., Everett 49
Gloucester: Bay View—Joseph Belcher
East Gloucester: Wesley—Willis P. Browning
24 Chapel St., Gloucester
(Also serves Gloucester: Prospect Street)
Riverdale: Samuel D. Sellers
477 Washington St., Gloucester
Haverhill: Peoples—P. Dale Neufer 39 Colby St., Haverhill
Ipswich: Auburn J. Carr 27 County St., Ipswich
(Lawrence: Parker Street, merged with Lawrence: Central in the New Hampshire Conference)
Lexington: Earl D. Haywood 95 Spring St., Lexington
Lynn: Boston Street—Guy Allen 319 Boston St., Lynn
Broadway: F. Oliver Drake 376 Broadway, Lynn
First: James E. Doty 3 Franklin St., Lynn
Lake Shore Park: Francis J. Muzzeo
58 Bay State Rd., Lynn
Lakeside: (Louis B. Hoyer) 45 Atkins Ave., Lynn
Maple Street: J. Tremayne Copplestone
205 Western Ave., Lynn
Saint Luke's: J. Rex Shepler 17 Webster St., Lynn
Saint Paul's: P. M. Hickcox 134 Chestnut St., Lynn
South Street: M. Elizabeth Bee 130 Bellevue Rd., Lynn
Trinity: Seaton M. Woodley, Jr. 1 Laurel St., Lynn
Malden: Centre—Harry B. Hill
100 Washington St., Malden 48
Christ Church: Richard B. Skobe
9 Webster St., Malden 48
Faulkner: Tom Brown II 33 Pierce St., Malden 48
Linden Street: Gerald W. Weiss
16 Springdale St., Malden 48
Maplewood: Edison M. Amos 10 Spruce St., Malden 48
Robinson Memorial: James W. Daniels
15 Fairmont St., Malden
Marblehead: Saint Stephen's—Albert S. Bristol
20 Summer St., Marblehead
Medford: First—Berkley C. Hathorne
41 Central Ave., Medford 55
Hillside: Peoples—Robert D. Matthews
41 Emery St., Medford Hillside 55
Saint John's: Ira G. Zepp, Jr.
36 Stearns Ave., Medford 55
Trinity: Steven M. Seminerio 86 Boston Ave.
Wellington: Community—(J. Woodrow Hearn)
181 Middlesex Ave., Medford 55
Melrose: First—Lemuel K. Lord 647 Main St., Melrose 76
Newburyport: People's—Edward W. Dodson
55 Purchase St., Newburyport
North Andover: First—Donald A. Williams
40 Third St., North Andover
Peabody: First—(L. W. C. Emig) 6 Sewall St., Peabody
Reading: Old South—William Gunter, 935 Main St., Reading
Revere: First—Haldean S. Lindsey 67 Lowe St., Revere 51
Rockport: Robert C. Mezoff 17 Hale St., Rockport
Salem: Lafayette Street—J. Howard Acton
296 Lafayette St., Salem
Wesley: Alan H. Moore 6 Manning St., Salem
Saugus: Center—W. P. Miller 53 Mall St., West Lynn
Cliftondale: Bernard M. Hanninger
35 Myrtle St., Saugus
East Saugus: Willis P. Miller 83 Chestnut St., Saugus
Lynnhurst: Dorr Memorial—Irving W. Arnold
29 Garfield Ave., Saugus
Somerville: Broadway—J. B. Golden
275 Broadway St., Somerville 43
College Avenue: G. H. Wayne
1 Powder House Ter., Somerville 44
(Associate): A. W. Newcomb, Jr.
60 Wallace St., Somerville 44
First: (William E. Alberts)
10 Wesley Park, Somerville 43
South Hamilton: Charles F. Rehfus
62 Rust St., South Hamilton
South Tewksbury: Donald E. Hickman, 4 Oak St., Tewksbury
Stoneham: Saint James—Robert J. L. Williams
50 Central St., Stoneham 80
Swampscott: Church of the Redeemer— Richard T. Broeg
46 Rock Ave., Swampscott
Wakefield: First—Wm. R. Valentine, Jr.
2 Fernwood Rd., Wakefield
Wilmington: Richard E. Harding, 89 Church St., Wilmington
Winchester: Crawford Memorial—John Snook, Jr.
30 Dix St., Winchester
Winthrop: First—Harry P. Folger, 2nd
158 Winthrop St., Winthrop 52
Woburn: Otto S. Steele 4 Plympton St., Woburn

Springfield District

District Superintendent: Clarence F. Avey
114 Maplewood Terr., Springfield
Amherst: Wesley & Cushman—Raymond N. Fedje
12 Pleasant Ct., Amherst
Athol: Starrett Memorial—Donald H. Freeman
355 School St., Athol
Belchertown: John A. Lacey Belchertown
Bernardston (Fed.): Goodale United Bernardston
Bondsville: Albert S. Anderson
Charlemont: First Federated—(Walter Hillis)
First Federated Church, Charlemont
Chester: (Federated)—(Wilfred La Point)
Federated Church, Chester
Chicopee: Central (Federated)—O. W. Lorimer Sargeant
105 Springfield St., Chicopee
Chicopee Falls: White Church—Edgar F. Redfern
24 Summer St., Chicopee Falls

(Continued on page 18)

Colrain & East Colrain: Francis J. Ducharme Colrain
Easthampton: Providence—Roger A. Barnett
11 High St., Easthampton
East Longmeadow: Ralph C. Crandall
54 Elm St., East Longmeadow
Fairview: Faith—Thomas S. McKeown
245 Montcalm St., Fairview
Feeding Hills: Lay Memorial—John A. Caswell, Jr.
86 S. Westfield St., Feeding Hills
Greenfield: First—Norman L. Porter
94 Franklin St., Greenfield
Hampden: (Federated)—(Arthur Sanders)
Main St., Hampden
Holyoke: First—Daniel A. Thurston, 240 Walnut St., Holyoke
Leyden: (Wm. A. Knight)
Ludlow: Saint Paul's—Albert S. Anderson
123 Hubbard St., Ludlow
Monson: First—Alfred L. O'Brien
(Also serves West Warren)
Northampton: First—John K. Montgomery
15 Massasoit St., Northampton
Orange: Decatur P. Butler 102 S. Main St., Orange
(Also serves South Athol)
Shelburne Falls: William Butler Memorial—Wayne S. Moody
4 Clement St., Shelburne Falls
South Athol: Decatur P. Butler 102 S. Main St., Orange
South Hadley Falls: Harold D. Smock
46 Bardwell St., South Hadley Falls
Southwick: College Highway—Roy R. Hutcheon Southwick
Springfield: Asbury-First—Prescott E. Grout
52 Florence St., Springfield 5
Liberty: Ivan L. Nickerson
70 Freeman Terr., Springfield 4
Saint James: Donald D. Douglass
170 Atwater Rd., Springfield 7
Trinity: H. Hughes Wagner
87 Maplewood Terr., Springfield 8
(Associate): Raymond E. Spears
98 Sunapee Rd., Springfield, Mass.
Wesley: Leslie H. Johnson 741 State St., Springfield 9
Turners Falls: Grace—(Wm. A. Knight)
95 K. St., Turners Falls
Ware: Duane R. Tritle 32 Church St., Ware
Warren: (Federated)—(Ernest Simon) Elm St., Warren
Westfield: First—H. Newton Clay 40 Court St., Westfield
West Pelham: (Federated)—RFD 2, West Pelham, Amherst
West Springfield: First—Samuel Sutphen Cole
13 Russell St., West Springfield
Mittineague: Gilbert Y. Taverner-Mittineague
18 Pleasant St., West Springfield
West Warren: Alfred L. O'Brien 7 Green St., Monson
Wilbraham: Glendale—(C. Wendell Smith)
66 Gates Ave., East Longmeadow
United: (Federated)—(Walter T. James)
451 Main St., Wilbraham

Worcester District

District Superintendent: Ira J. Roberts (2)
15 Berwick St., Worcester, 2, Mass.
Ashburnham: (Federated)—(Joseph R. Newton)
5 Chapel St., Federated Church, Ashburnham
Ashland: (Federated)—(C. C. Bedard), 8 Estey St., Ashland
Ayer: (Federated)—(Hugh Penney), 19 Highland Ave., Ayer
Barre: South—(Herbert F. Fulton) Box 481, Barre
Charlton City: (Frank E. Harvey) Charlton City
Cherry Valley: J. Richard Huffines
227 Main St., Cherry Valley
Clinton: First—(Philip T. Comfort), 77 Walnut St., Clinton
Cochituate: Geo. C. Gutekunst 5 Damon St., Cochituate
East Douglas: (Edwin S. Dahl) 7 Bowen St., East Douglas
East Pepperell: Helen L. Lawrence Memorial—
Bydus F. Kaiser, Box 372, East Pepperell
East Templeton: Darrell W. Holland East Templeton
Fitchburg: First—C. Malcolm Keir, 58 Oliver St., Fitchburg
West: R. Lawrence N. O'Brien, 2 Vernon Ct., Fitchburg
Framingham: Wesley—Chester R. Cooper
343 Concord St., Framingham
Franklin: John T. Dahlquist 25 Church St., Franklin
Gardner: Chestnut Street—Mason W. Sharp
167 Chestnut St., Gardner
Hillside: (James B. Darcy)
745 Commonwealth Ave., Boston 15
Gleasondale: (Frank Oldridge) Gleasondale
Graniteville: Wayne Artis 1 Church St., Graniteville
Hudson: First—Robert W. Holcomb 43 Church St., Hudson
Leominster: First—H. F. Robbins
130 Merriam Ave., Leominster
Lowell: Centralville—James B. Willyard, 37 May St., Lowell
Fellowship: (Kenneth E. Reed), 40 Lundberg St., Lowell
Highland Union: Paul D. Woodbury, Jr.
89 Grove St., Lowell
Saint Paul's: G. Albert Higgins, 36 Douglas Rd., Lowell
Lunenberg: William D. Hudson Lunenberg
Marlboro: First—(J. Philip Wogaman)
50 Church St., Marlboro
Maynard: R. K. Jones, Jr.
Milford: Lloyd A. Duren 41 Exchange St., Milford
Millbury: First Federated—(M. M. Thornburg)
6 Prospect St., Millbury
North Grafton: (W. L. Osborn)
185 Old Mill Rd., Shrewsbury
Oakdale: (John M. Sutton) 59 North Main, Oakdale
Oxford: Oscar G. Cook 12 Charlton St., Oxford
Phillipston: (Robert M. Clogston)
South Main St., East Templeton
Saxonville: First—Donald E. Jones, 30 Elm St., Saxonville
Shrewsbury: Fairlawn—Wayne G. Austin
19 Wesleyan St., Shrewsbury
Southbridge: First—Henry I. Bailey
451 Main St., Southbridge
Southville: (Federated)—Jerome A. Stone Southville
Spencer: (Jesse H. Warwick) 32 High St., Spencer
Sudbury: Robert K. Jones, Jr. 34 Brooks St., Maynard
Townsend: Gordon C. Capen Brookline St., Townsend
Upton: (John Edward Thomas) 31 Ash St., Hopkinton
Uxbridge: Taft Memorial—(Dwight E. Conrad)
106 S. Main St., Uxbridge
Webster: First Federated (Congl.)—Robert I. Howland
United Church of Christ, Webster
Westboro: First—Edward A. Hoffman
12 Church St., Westboro
West Brookfield: William F. Nims, Jr. West Brookfield
West Chelmsford: T. Landon Lindsay
238 Main St., West Chelmsford
Whitinsville: D. S. Barnett 59 Linwood Ave., Whitinsville
Winchendon: First—(John S. Tyler)
66 Lincoln Ave., Winchendon
Worcester: Covenant—(William H. Likins)
24 Hamilton St., Worcester 4
Epworth: Francis C. Wilson
95 Monadnock Rd., Worcester
Park Avenue: Joseph S. Ziegler
175 Mayfield St., Worcester 2
Quinsigamond: Ralph H. Manwiller
11 Stebbins St., Worcester 7
Saint Andrew's: (Roland E. Haynes)
745 Commonwealth Ave., Boston 15
Trowbridge Memorial: Norman E. Crewson
1048 Main St., Worcester 3
Wesley: James R. Uhlinger 61 Monadnock Rd., Worcester
Co-pastor: Charles T. Allen
16 Mayflower Cir., Worcester 6

(Note: Appointments for Maine and New England Southern Conferences will appear in July issue.)

Summary of New England Conference 161st Session

by Elmo F. Young

Bishop John Wesley Lord said in the opening remarks of his conference sermon on May 19, 1957, that the 161st session of the New England Conference was "the greatest session" of the conference since he became bishop of the Boston Area nine years ago. He told the delegates—"you dared to do the impossible," and suggested that as a result of the action they had taken with respect to such matters as the new quadrennium emphasis, the Advance program, the acceptance of the "Newark plan," the raising of the minimum salary, and the numerous resolutions dealing with social and economic issues, he was proud of what the conference had done.

Though strong opposition had been expressed with respect to many of the matters which came before the conference, it was felt on Sunday afternoon that most of the ministers and laymen who had been present all week were going back to their respective churches determined to do their very best to institute the program which had been voted during their six-day stay in Worcester.

With the stained-glassed windows of the beautiful sanctuary of Wesley Church continuously reflecting their glory upon the men and women who sat in deliberation, the delegates unanimously endorsed the program for Christian Higher Education passed down to it from the General Conference, and formalized into a workable program by a special commission designed to prepare a plan for the local conference. From the $1.00 per member asking, it is hoped that $78,000 will be raised in the current conference year for institutional buildings and improvements, and $23,500 from the 30¢ per member asking for student work. The special commission, in co-operation with the Board of Education, has drawn up a schedule whereby the fund from the $1.00 asking will be used to strengthen the ministry to Methodist students at Boston University, increase the endowment fund for Claflin University, and help secure and equip a married students dormitory for the B. U. School of Theology. Nine projects having to do with Wesley Foundation, and other Christian student work throughout the conference area will benefit from the 30¢ asking.

It took a full morning of deliberation to present all of the arguments both pro and con with respect to the so-called "Newark plan" which was adopted for determining the appropriations to the various local churches. Many officials of the larger churches felt that their people would be penalized by the plan, and be expected to pay substantially more on apportionments in the coming year. The smaller churches were expected to have to pay proportionately less. At the end of the debate, the Newark plan was adopted, and the churches will be apportioned according to a formula based on the local church's membership, the pastor's cash salary, and certain "ratable expenses" such as the music budget, staff salaries, and expense allowances.

With a vision as to the need that still continues for new churches and a continued emphasis on advance, the conference approved the goals of $24,550 for world missions, and $60,450 for new churches within the conference area. Dr. Archiver Strait continues as the promotional director of this program.

Much to the surprise of a great many who were present, the conference raised the level of the minimum salary for ministers from $3,000 and house for married pastors, and $2,700 and house for single ministers, to $3,750 for the first group, and $3,450 for the second. The Sustentation and Minimum Salary Society, in their printed report, had proposed a $400 increase for the married preachers, and a $500 increase for the single persons. When the matter came on the floor of the conference, however, several laymen spoke in favor of the greater increase, and the delegates concurred with the motion. Naturally there was great rejoicing among those who were not then receiving the new minimum figure.

The delegates were unanimous in their support of the new Boston Area Office of the Methodist Information which was started last October by an interim committee of eight ministers from the four conferences of the Area. Warren C. Carberg, who, for 25 years was church editor of *The Boston Post*, which suspended operations last September, is the part-time director of Methodist Information. Headquarters of the new office is at 581 Boylston Street, Boston.

The Rev. Charles Ray Goff, minister of the "Chicago Temple," gave two devotional addresses during the course of the conference. In his very casual manner and yet tremendously inspiring messages, Dr. Goff lifted the hearts and spirits of all who heard him.

Thirty-four pastoral changes, including the appointment of a new Springfield district superintendent, were announced by Bishop Lord on Sunday afternoon. Seven men were ordained Elders, and seven others were ordained to the deaconate.

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Boston 16, Mass.

Summary of New Hampshire Conference 128th Session

by William J. Davis

The 128th session of the New Hampshire Annual Conference was held in The First Methodist Church, Lebanon, New Hampshire, May 1-5, with Bishop Edgar A. Love, Bishop of the Baltimore Area of the Methodist Church, presiding. Returning to Lebanon as a part of the observance of the 125th Anniversary of the host Church at which the Rev. Jonathan W. King is pastor, it was recalled that our last entertainment here was the Centennial Session held in 1929.

Featured on the opening day were the reports of the District Superintendents on the State of the Church and the Annual Service of Holy Communion. At the Service of Holy Communion in recognition of the entrance into the Church Triumphant by the Rev. Herbert J. Foote, the Rev. Emile J. Palisoul, Mrs. Charles Tibbetts, Mrs. Robert Fuller, and Miss Mary V. Granger, a memorial sermon, "The Larger Fellowship" was delivered by the Rev. Paul A. Stauffer, pastor of our Church in Portsmouth, New Hampshire.

Bringing the inspirational addresses throughout the session were Dr. James S. Chubb, pastor of Trinity Methodist Church, Grand Island, Nebraska, and speaker during the prophetic hour each morning, Dr. Harry Denman, Executive Secretary of the General Board of Evangelism, Dr. Leon M. Adkins, General Secretary of the Methodist Board of Education in the Division of the Local Church, Mrs. Edwin S. Anderson, President of the New England Conference Woman's Society of Christian Service, The Rev. Emerson W. Smith, Boston Area Chaplain of Industrial Relations, Senator George E. Curtis, Jr., of Portland, Maine, and Bishop Edgar A. Love, the president of the Conference.

Among the controversial matters considered was a motion to reaffirm our approval of the passage of a bill before the N. H. Legislature authorizing Weekday Religious Education on Released Time. Both with the feeling that such a law may not be necessary under our State Constitution and that the Churches are not yet prepared to establish the weekday schools, the motion was voted down. With the resignation of Miss Gay Campbell, Executive Secretary of the Board of Education, effective September 1, the Conference expressed deep appreciation for her services and for the progress achieved in the work of religious education in the Conference during her term of office. The need for leadership in the fields of Evangelism and Missions brought to the floor a consideration of an Interboard Executive Secretary, a matter which was referred to a special committee of which District Superintendent Ray H. Cowen is convener. After considerable discussion the Commission on Sustentation was dissolved and its responsibilities transferred to the Commission on World Service and Finance and to the Committee on Minimum Salaries. The Conference commended the President of the United States, Dwight D. Eisenhower, for his persistent support of the United Nations as exemplified by him in dealing with the Middle East Situation and asked him to use the influence of his office in bringing to a halt the testing of nuclear weapons.

With the statistician's report showing an increase of 705 new members making a total of 20,292 members and a general average of 75.1 attendance in every Church School throughout the Conference, a budget of $93,111 gained acceptance. The Annuity rate for the coming year was raised to $41.00, $3.00 above that of the previous year. Under the pressures of recognized need and lay encouragement the minimum salary was raised to $3,300.00 for men in full connection and $2,800.00 for full-time Approved Supply Pastors.

The importance of the work of a special committee in setting up a standard for parsonage furnishings and equipment was indicated by the general commendation to its report and by the continuance of the committee for another year. The matter of evaluating the program of the Annual Conference especially with reference to the attendance of lay members and the matter of expenses involved in Conference attendance has been referred to a special committee which will report in 1958.

The Rev. G. Bennett VanBuskirk concluded his work as Executive Secretary of the Pension Fund Campaign. After expressing appreciation for the many years of helpful service to the Conference to Brother VanBuskirk, the members of the Preachers' Aid Society referred the securing of someone to continue the work to a standing committee.

The Rev. Frank P. Fletcher, poet laureate of the N. H. Conference, was further honored by being made President Emeritus of the Historical Society. Miss Faith Adams Chandler, the first woman to be admitted on trial in the New Hampshire Conference, was admitted at this session and was ordained Deacon. James Arthur Batten, Harry Conley Mikels, and David Winslow Polhemus were admitted into full connection and ordained Elders. Others also ordained as Elders were Kenneth Richard Boyden and William Brady Wylie. A Sabbatical Leave was granted Dr. Oscar M. Polhemus and Dr. Leroy W. Stringfellow was restored to the effective relations. Acknowledgement was made of the transfer into the Conference from Alabama Annual Conference of Charles M. Prestwood, Jr., June 4, 1956, and from Maine Annual Conference of Gerald C. Milliken, June 15, 1956.

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Along the Asbury Trail in New England

by John Rex Shepler

The Old Needham Circuit

Two houses in which Bishop Asbury preached stand today on Weston Road in Wellesley, in the Fells section. Both are in excellent condition, and in use as homes in a high-grade residential area. One has always been a home, the other was the original church of the Old Needham Circuit.

Until 1881 Wellesley was called West Needham. When the old Needham Circuit was formed in 1792, being one of the first four in the New England Conference, it centered in what we should today call Wellesley. Its first record book of 1793 shows five stations: Needham, Weston, Waltham, Framingham, and Milford. In Waltham was the Bemis family into which George Pickering married, and in Milford were the Claflins, from whom came Governor William Claflin of Massachusetts.

The circuit expanded until by 1826 it took in 26 towns, and in 1830 it reached its peak membership of 492. From then on the stations rapidly became independent and, as they did so, the mother church was reduced in usefulness, until at last it was no longer needed.

Bishop Asbury records on six different occasions that he stopped at Needham. On only two of these does he mention preaching, but it is to be assumed that he also preached on other occasions. For example, in 1812 on leaving the Lynn Conference he made Needham by night, his record being: "Thursday we came rapidly through a storm of rain to Father Bogle's in Needham; we were well steeped."

The home of Mr. and Mrs. William Bogle is still standing on Weston Road, exactly at the Wellesley-Weston line. It is a gambrel-roofed house, one of the oldest in the town. Here Father and Mrs. Bogle entertained not only Asbury, but the circuit preachers and many members coming to the services from a distance. As late as 1834 camp-meetings were held on the Bogle farm. Mary Bogle's epitaph reads:

"A heart the sufferer to relieve,
A home for Pilgrims of the Lord,
A long and pious life was hers,
She rests according to His word."

Father Bogle gave land directly across the road for the Needham chapel, which was erected in 1798. Soule, Pickering, and Hedding preached here in addition to Asbury. After 1845 the historic building was used only occasionally, until in 1860 the New England Conference voted that it should be sold at auction. It was bought for $200 by Michael Cavanagh, who had just lost his home by fire. He moved the building half a mile to his own lot, where it stands now at 377 Weston Road, only two blocks from the Worcester Turnpike.

The Conference gave the use of the money from the sale of the building to the Newton Upper Falls Church, and later to the new society at Needham Heights.

In 1950 the former chapel passed from the Cavanagh family to its present owners, who take pride in the fine old building, which holds its own in a region of new homes. The broad 15-inch boards which serve as the floor of the living-room could not be duplicated in a lumber yard today. One of the boards has a deep heel cut which is laughingly pointed out as the work of a nervous sinner. The other front room has inset marks in the floor where pews were set. A hanging beam from the front room ceiling seems to mark the support of one of the galleries, which formerly went around three sides of the interior. Large hand-hewn beams under the roof show that they were placed there for a public building, and no effort has been made to cover them. When the new owner of the house took over a few years ago, he jacked up the building three inches to make it level. One door in the house remained uneven but, try as he would, he could not raise the beam. Upon careful investigation he found that the vertical beam went up from the foundation to the ridgepole, and that if he had been able to move it, he would have raised the roof.

Ironically enough, when the time came that Wellesley Fells became populated with a top-flight suburban community which demanded a church to serve it, the ancient role of the Methodists on Weston Road had been forgotten. The old church that had echoed for forty years to the fervent preaching of the Methodist itinerancy now had nothing to say. The Bogles and the Mansfields and the Jennisons all were gone, and there was no one to speak. Today on the very lot of the old building there stands a bright yellow sign, pointing to the Fells Baptist Church. Almost diagonally across the road is the Community Universalist Church. We do not disparage in any way the ability of our denominational fellow-workers when we say that there would have been a magnificent fitness to the situation if the old Needham church could have kindled our imaginations at the crucial time, and the followers of Wesley and Asbury could have re-established themselves in the vicinity of Weston Road.

But these two historic buildings of the eighteenth century, where Francis Asbury preached, remain half a mile apart on this pleasant street of homes, quiet reminders of the past, out of which the modern strength of our church has sprung.

The Living Word

by Luther A. Weigle

"Quick" and "lively"

The adverb "quickly" is used in all the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective "quick" in the King James Version translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In these "the quick and the dead" (Acts 10: 42; 2 Timothy 4: 1; 1 Peter 4: 5) is replaced by "the living and the dead." In Hebrews 4: 12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

When Korah and his company went down quick into the mouth of the earth, and it swallowed them up, the word "quick" refers not to the immediacy of the catastrophe or to the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16: 23-33; it is interesting to note that verse 30 uses "quick" and verse 33 "alive." A similar use of "quick" is found in Psalms 55: 15 and 124: 13. The word "alive" is now used in all these cases.

The word "quick" is retained by the Revised Standard Version in one passage, Leviticus 13: 10, where it refers to the "quick raw flesh" of leprosy.

The verb "quicken" appears 14 times in the Psalms and 11 times in the New Testament: it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew women by the midwives of Egypt (Exodus 1:19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7: 38). Peter writes that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 1: 3; 2: 4-5).

Area Churches

CENTRAL METHODIST CHURCH, MIDDLEBORO, MASS. Class of new members received by Bishop Lord at the consecration service for the remodeled church building, May 12, 1957. The class stands on the steps of the remodeled church.
Ministers are robed, left to right: The Rev. Donald Mays, Assistant Minister; the Rev. Dr. Roland Stahl, Minister; the Rev. J. Kenneth Pearson, District Superintendent, New Bedford District; and Bishop John Wesley Lord, Resident Bishop of the Boston Area.

Milton, Mass.

The old Biblical story of the Talents was re-enacted at **the Parkway Community Methodist Church.** Ten weeks earlier the congregation of the Milton church was surprised when the pastor, the Reverend Wilbur C. Ziegler, concluded his sermon by calling the ushers forward to distribute four hundred two-dollar bills. The sermon had emphasized the joy and power available to any who would join their talents with God in some unselfish endeavor. The congregation was urged to use the two-dollar bills for ten weeks. One half of the profits would be used to build a children's village at the Kapanga Methodist Leprosy Mission in Africa. The lives of one hundred children would literally be saved by the building of living facilities that would separate them from their parents who are infected with leprosy. The other half of the profits would be added to the building fund of the Wilmington Methodist Church providing added facilities to a greatly overcrowded church.

A crowded congregation returned approximately $3,500. Eight hundred dollars will be used to repay the anonymous layman who had loaned the money to Mr. Ziegler to use in the project. The rest will be mailed to the two missionary projects.

All kinds of ingenuity was reflected in the reported money raising efforts of the Parkway people. Approximately four hundred members of the congregation enthusiastically joined in the unselfish enterprise. Many of the ladies used their skills in baking to earn profits for "God's Two Dollars." Mrs. Edwin Sobolewski baked over 1800 Spritz Cookies. Mrs. Arthur Trussell baked over 40 cakes; three high school youth, Robert and June Stanhope and Thomas Dunn, earned $40 by washing windows and doing odd jobs. Harriet Stoddard helped her husband paint the house, charging him an hourly rate; Harold MacLaughlin tuned pianos; a young couple at Boston University School of Theology had a spaghetti supper and served seventy theological students; members of the High School Youth Fellowship had a car wash; Arthur and Lynn Ellis ran a Calypso Party; Isabel Gulesian raised and sold house plants; Grace Paul typed; one gentleman gave up smoking and was able to turn in a profit of $25. Dr. Walter E. Barton turned in a fee from a speaking engagement; a number of ladies did part time work in offices and stores; many others catered, made jewelry, knitted, made aprons, candles, sold hoisery, etc. Mr. and Mrs. Howard Parker ran a square dance; Mr. R. W. Burnham made hand-carved animals; two of the high school boys did light trucking. A hasty count lists over 250 different projects joined in by the people of Parkway Church in this unselfish endeavor according to the pastor and proved to be one of the most enthusiastic programs that the church has had in a number of years.

Old Church To Build

New Educational Unit

OLD SOUTH CHURCH, READING, MASS. Sketch shows original church with proposed addition.

Long History and Present Challenge Meet in Action

The first effort to bring Methodism to Reading was made in the autumn of 1866 by the Rev. A. D. Merrill who preached three times in Lyceum Hall and once in the Old South Parish. Soon after this, the Rev. Andrew Gray, who was serving the Wakefield Church, was called to serve Reading, and he preached regular once each week on Sunday in Lyceum Hall during the winter.

At the Annual Conference held in the spring of 1867, the Rev. Daniel Atkins was appointed as minister for the Reading group.

On June 9, 1867, the Methodist Episcopal Church of Reading was formally organized under the leadership of the Rev. Daniel Atkins. At that time there were 19 members and 11 probationers. Regular services were held in Lyceum Hall. In 1869, a parcel of land on Ash Street was purchased at a cost of $3,800 (now owned by the American Legion). On this land, a plain substantial wooden building was erected and dedicated July 1, 1870.

Two factions of the Congregational Society united in 1886, after having been separated for 37 years, and formed the First Congregational Church of Reading, located on Woburn Street corner of Sanborn Street, thus leaving the Old South Parish vacant.

Under the leadership of the Rev. James H. Humphrey, the property was purchased in 1886 and in the same year the name of the Church was changed to the Old South Methodist Episcopal Church.

On December 6, 1911, the old church edifice burned to the ground. The mem-

(Continued on page 24)

MEETING OF THE GENERAL BUILDING COMMITTEE with Arland A. Dirlam, architect (left).

GOAL OVERSUBSCRIBED, MAY 6, 1957.
The Rev. William Gunter, minister (left), Edward N. Johnson, chairman of the Board of Trustees; Ernest S. Johnson, chairman of the Building Committee; the Rev. Alton E. Lowe, director of the Fund raising; the Rev. Gary H. Holthaus, assistant minister.

(Continued from page 23)

bers rallied under the leadership of the Rev. Joseph E. Waterhouse and a new church was built, following the original Colonial pattern. On April 13, 1913, the present church was dedicated free of debt.

In addition to regular maintenance and periodic redecoration, it was necessary to provide more space for the growing membership and church school. This was accomplished by excavating the cellar.

The Parish House at the rear of the Church was originally a horse shed. It was turned to its present location and a gymnasium was put on the upper floor. The lower floor was left unfinished. In June of 1947, the lower floor was renovated to provide further urgently needed space for the ever-growing Church School.

The Church Membership has grown from approximately 30 in 1867 to over 1,100 members, including 500 families, in 1957. Our Church School has grown from approximately 200 in 1934 to 650 in 1957 with an average attendance each Sunday of over 500 in 1956.

Old South Church has ever been an imposing structure as it stands as a guide at the head of Reading Square. Many strangers passing through have stopped to admire its simple beauty and participate in the worship service. With the new educational center its mission to a growing community will be greatly enlarged.

To help raise the necessary funds the Rev. Dr. Alton E. Lowe was hired as Fund-Raising Director. Dr. Lowe represents the Department of Finance and Field Service, Division of National Missions, Board of Missions of The Methodist Church. The cost to the church for his services was 1% of $150,000 and over.

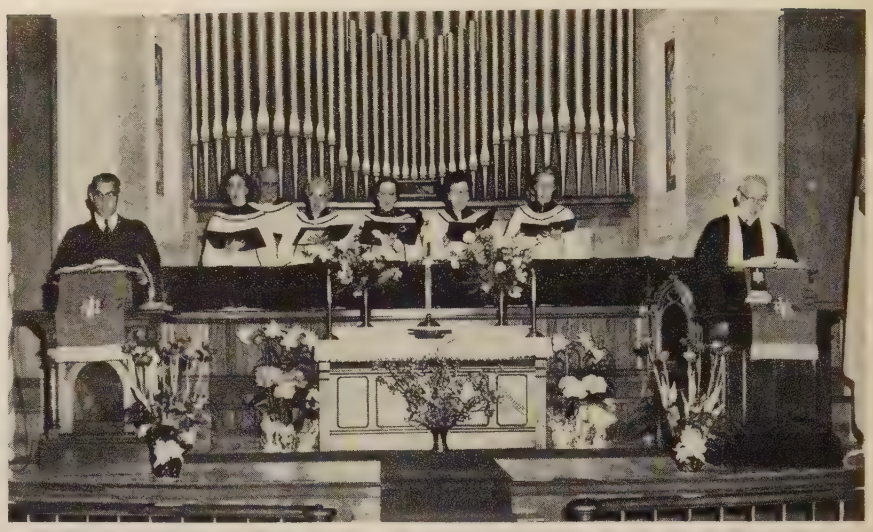
Westfield, Mass.

The **First Methodist Church** recently dedicated a new organ console, a book of dedication and repository. Also, the rebuilt and modernized organ was rededicated. The Rev. Dr. Emory Stevens Bucke, book editor for The Methodist Church, gave the sermon. The Rev. H. Newton Clay, minister, conducted the dedication service.

Worcester, Mass.

The Sunday School children of **the Epworth Methodist Church** have $50.00 as an offering for the orphans of Casa Materna, a Methodist school in Naples, Italy. The money was given to the Rev. and Mrs. Francis C. Wilson to be delivered in person when they visit Naples on their way to the Holy Land this summer.

NEW CHANCEL AT BARRE



DEDICATION OF NEW CHANCEL AT BARRE, MASS. The Rev. *Horatio F. Robbins (left) and the Rev. Herbert F. Fulton, minister (right). In the choir, front row, l. to r.: Mrs. Roy Whidden, Mrs. Burpee Spinney, Mrs. Albert Nelson, Mrs. Burton Mandeville, Mrs. Herbert F. Fulton; back row: Tillman A. Taylor, George O. Upham, organist, Mrs. Harry A. Shepardson.*

135TH ANNIVERSARY AT IPSWICH

135TH ANNIVERSARY OBSERVED AT THE METHODIST CHURCH, IPSWICH, MASS.
Those prominent in the membership banquet, front row, left to right: Mrs. John Wesley Lord, Bishop John Wesley Lord, Frank O'Malley, chairman; Mrs. Auburn J. Carr; the Rev. Auburn J. Carr, minister. Back row: Alice Perkins, the Rev. Arthur D. Stroud, former minister (1912-1915), Mrs. Warren Bargers, Warren Bargers, lay leader, Mrs. Delphas S. Barnett, the Rev. Delphas S. Barnett former minister (1945-1951) Mrs. Charles Leet.

Smokestacks and Steeples

by Clair M. Cook
Executive Director
Religion and Labor Foundation

The "principle of combination," in the quaint words of William Ellery Channing, has changed our social structure infinitely since he wrote in 1829. Social co-operation in groups has become so integral in life as to be unworthy of remark.

Indeed, we have pushed "action by joint forces" until it has formed a new level in the pyramid of social structure whose base is individuals. Now we have combines of combinations, federations of associations, co-ordinating bodies for co-ordinating groups. The National Council of Churches and the AFL-CIO are two examples—but even they are superseded in a still higher level by world federations. Nor are the International Confederation of Free Trade Unions and the World Council of Churches isolated examples; every day there are world gatherings of one or another specialized sort, especially in scientific fields.

Goodbye to Provincialism

One result, it seems to me, is a certain spirit of accommodation. As we reach out ever more widely to national and world levels, criss-crossing the organizational paths of one structure with another, we lose increasingly the old narrow provincialism. Labor sees more clearly the management point of view, and vice versa, than even twenty years ago—though no one can yet see the lion and the lamb lying down together. The churches have lessened old antagonisms to "the secular," though some bemoan it. No Methodist church, for instance, would have suggested youth dances in its social hall when I was young, but now such an event is quite acceptable in many places. Racial animosities, despite their flarings, have melted almost unbelievably in the past decade, and there is more realistic hope than ever before in history that the scourge of war may be defeated by co-operative organization.

To the general observation, I cannot help but add a personal word. For the past couple of years my experience has been with an organization whose stock in trade is largely this very commodity—understanding and tolerance. As I, a Protestant minister, have worked with Catholic priests and Jewish rabbis, I have gained a new appreciation for the basic common ground among us. Those who are exposed only to one viewpoint fail to know what they are missing.

Our Basic Brotherhood

Let me be still more personal. In religious journalism, I now read regularly not only the liberal Protestant weekly *Christian Century*, but the very conservative *Evangelical Action*, the Jewish *American Examiner*, and the Jesuit weekly *America*. And I find I am constantly enriched by them, though formerly it would never have occurred to me to move out into such areas beyond my own smaller mental walls. I wish more Protestants would read a good Catholic journal, more Catholics a Protestant paper, more of all of us gain an understanding of the Jewish community.

Like most of us, in spite of the utmost good will I find now that I have all my life been tinged with a bit of prejudiced bigotry, which only deeper knowledge and understanding can remove. When we never get outside the closed orbit of our own safe prejudices, how can we be truly alive to the worth of others who differ from us?

Labor's bitter opponents are those who don't truly know what the labor movement is. And those who want to kick management in the shins at every turn, regardless of just cause, are just as prejudiced.

What we need is a greater grasp of the other man's truth though our own may differ, realizing the agreement beneath our disagreements, and building still further the "principle of combination"—combining in the end, all of us, upon our basic brotherhood under a common God.

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Unto Thee, O God

by Georgia Harkness

DO ALL INTERPRET?

Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But desire earnestly the higher gifts.
I Cor. 12: 29-31

It is a familiar idea that some Christians are called to be apostles, though we should perhaps in our time be more likely to call them evangelists, some to be prophets, some to be teachers. Though our age is more skeptical than were our fathers regarding the working of miracles, nevertheless miracles occur, and not a few of them are wrought by those who possess unusual gifts of healing. But what of the linguistic gifts referred to in this quotation?

The particular phenomenon which the Bible calls "speaking with tongues," ecstatic utterance under extreme religious excitement, is hardly to be encouraged as the best form of Christian expression. Apparently Paul did not think too highly of it, for he said he would rather speak five words with his mind, in order to instruct others, than ten thousand words in a tongue. But the interpreter is one who first, last and always is very much needed.

Having had occasion to speak rather frequently through an interpreter this past year in Christian churches of the Far East, I have come to have a very high regard not only for the linguistic skill but the spiritual qualities a good interpreter displays. He must be able to catch immediately not only the speaker's meaning but his feeling, and transmit it to the congregation through the dynamic fire of his own personality. He must sometimes use extra words to explain unfamiliar expressions; he must never say too much, and thus preëmpt the pulpit for himself. In short, in fidelity and humility, but never in spinelessness, he must be the medium through which another speaks. It is a high art, and I rejoice that God has blessed me with some splendid ones.

But, after all, are we not all called to be interpreters, faithful channels through which His Kingdom is advanced and His gospel proclaimed? This is what it means to be a Christian.

The Importance of Supply Pastors in Methodism

by John K. Montgomery

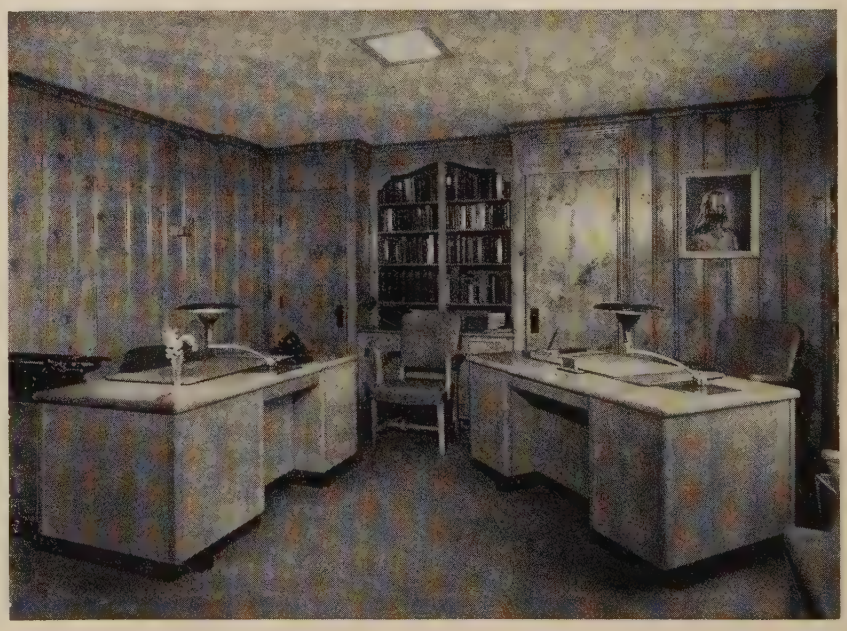
For pastoral leadership of his Societies, John Wesley used local preachers who exercised their ministry locally and continued in their business, profession or usual employment. Wesley employed his first local preacher in 1739 and this in fact represented a break with the Anglican Church which did not permit lay preachers.

Wesley used itinerating ministers who were generally employed in the work of the Societies and it was these whom he organized into Conferences and who constitute the ministry of our Church as we know it today. These pastors devote full time to their ministry, are subject to the appointing power of the Church and answerable to the Conference for character and activities. This is the man or woman whom you know as your Methodist pastor.

In addition to these two classifications, belonging to the first but assuming some of the responsibilty and privileges of the second is the approved supply pastor. Since he is not a Conference member, he is a local preacher. Since he may hold a pastorate, he then carries on pastoral and preaching duties. When this local preacher completes the Course of Studies required for ordination and has fulfilled time requirements he may be ordained deacon or elder as a local preacher. Should he be employed as an approved supply pastor he may shorten the time involved, in securing his ordinations. As a full time pastor he is entitled to minimum salary and after ten years of service upon retirement may make an annuity claim as a special conference claimant. Since he is not under obligation to accept an appointment by the Bishop as is a Conference member, he is not guaranteed an annual appointment. Should there be sufficient pastors for all the churches there would be no vacancies for approved supply pastors. The list of approved supply pastors printed in the Conference Minutes is an eligibility list only.

The legislation of the Church is specific in matters relating to the supervision of approved supply pastors. He must be a local preacher, which means he must be a member of the Methodist Church. This license must be renewed annually and continuation as an approved supply pastor is equivalent to renewal of license. Listing is for one year and upon application annually the person may be continued on the list succeeding years. Annually, the Approved supply pastor must appear before the District Committee on Ministerial Qualifications where his effectiveness, character, training and fitness are passed upon. This committee recommends him to the Annual Conference for listing as an approved supply pastor. This recommendation is passed upon by the Board of Ministerial Qualifications of the Conference where particular attention is given to the educational record. The student approved supply must show that his work in the School is satisfactory; the part time approved supply pastor must complete at least two books annually in the ministerial course of study, administered by the director of in-service training at the Correspondence Office, Nashville, either by correspondence or at approved pastor's schools. A full time approved supply pastor unless fully ordained must complete the regular ministerial course of study within an eight year period. This supervision of the approved supply corresponds to the supervision of the Conference member and assures the Church of pastors trained for their vocational duties.

This class of pastors is important to Methodism. In our own Conference we have many small churches that cannot support a full time pastor and these churches would be unable to have pastoral leadership without approved supply pastors, many of whom come from the School of Theology. In other parts of the country where the supply of pastors is below the demand, local preachers serving as approved supply pastors are essential to the life of the Church.



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Woman's Division

Mrs. Harvey Erickson, Worcester, Mass., was elected to succeed Mrs. Edwin S. Anderson as president of the Woman's Society of Christian Service of the New England Conference of The Methodist Church. Over seven hundred women attended the 17th Annual Meeting held at Wesley Methodist Church, in Worcester. This was the largest gathering since the organization was founded in 1940. Reports of the officers and chairmen showed an increase in membership and an increase in giving for missions, the total for the year being $60,045.

Highlights of the meeting were the message given by Mrs. Jacob F. Rentz of New Castle, Pa.; the installation and consecration of the officers and chairmen conducted by Mrs. John Wesley Lord, wife of the resident Bishop; the awarding of jurisdiction recognition credits to local Woman's societies by Mrs. Charles C. McPherson, secretary of missionary education; a memorial service for Miss Anne Brooks and Miss Emily Day; and the presentation of a life membership in the Woman's Society of Christian Service to Mrs. Annie B. Rackliffe, who served for twenty years as treasurer of Cooper Community Center in Boston.

WSCS in New England Southern Conference

At the annual meeting May 14, **Mrs. David M. Bennet** was elected president. The Society is promoting Aldersgate; urging all women to write to Senators and Representatives for action on foreign aid, support of immigration policies, Federal aid to education and civil rights.

A new Wesleyan Service Guild with nine members has been organized in New London, Conn. A new WSCS is reported at Groton, Conn. Goal for pledge giving from the Societies for the coming year is $28,000.

Local Presidents Recently Elected

Mrs. Hugh Baker, Trinity Methodist Church, W. Medford, Mass.; **Betty Sammons,** Memorial Methodist Church, Bridgewater, Mass.; **Mrs. George H. Kent,** Newtonville Methodist Church, Newtonville, Mass.; **Mrs. S. Paul Schilling,** Centenary Methodist Church, Auburndale, Mass.; **Mrs. Mahlon Kennedy,** Boston Street Methodist Church, Lynn, Mass.; **Mrs. Oliver Rollins,** Weston Methodist Church, Weston, Mass.; **Helen W. Hart,** College Avenue Methodist Church, Somerville, Mass.; **Mrs. Walker W. Briggs,** South Methodist Church, Manchester, Conn.

NEW OFFICERS OF THE WOMAN'S SOCIETY FOR CHRISTIAN SERVICE—ELECTED AT THE MAINE CONFERENCE of the Methodist Church in Waterville, Me., recently were, left to right: Mrs. Harold Taylor, Benton Station, recording secretary; Mrs. J. H. Waring, Orono, recording secretary of jurisdiction; Mrs. Chauncey D. Wentworth, Orono, president; Mrs. G. Duncan Moores, Auburn, vice-president, and Bishop John Wesley Lord.

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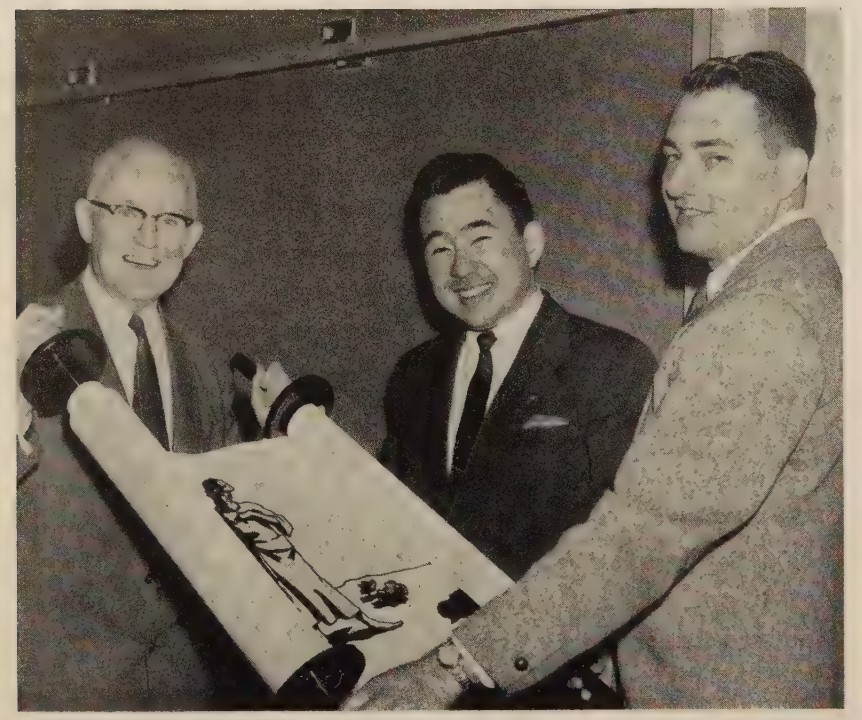
Yankee Methodist Family

Dr. Leslie Retires



BOSTON UNIVERSITY STUDENTS HONOR SCHOOL OF THEOLOGY PROFESSOR. This illustrated prophets' scroll was presented to Dr. Elmer A. Leslie, professor of Hebrew and Old Testament literature as he retired after 36 years of service. Left to right: Dr. Leslie, George Y. Nishikawa of Sacramento, Calif., president of the Student Association, and Donald P. Haskell of Royal Oak Mich., who made the scroll.

by Warren C. Carberg

Few professors who lecture to the "last class" on their day of retirement are able to gauge, to any extent, the result of their years of teaching.

But Dr. Elmer A. Leslie, of 266 Bay State Rd., Boston, professor of Hebrew and Old Testament literature for 36 years at the Boston University School of Theology, received in tangible form, evidence that his pupils had benefited.

Enclosed in a neatly bound volume were 530 letters of appreciation from his "boys," now ministers of the gospel, preaching in many parts of the world.

With this unique testimonial was a check for $1,000.

"I will cherish these letters as long as I live," he said, adding that a teacher in a school of theology occupies a position of significance in the teaching of young men and women.

There were many goodbyes, both formal and informal but the one that touched him most, perhaps, came in his "Prophets' Class," when his pupils added a surprise twist to their farewells.

Professor Leslie was presented with an illustrated scroll of the Old Testament prophets by two students, Donald P. Haskell of Royal Oak, Mich., and George Y. Nishikawa, of Sacramento, Calif., president of the Student Association.

The students had requested that in place of his usual lecture on the prophets he would tell them the story of his own life.

To us the simple, interesting and meaningful story of a modern prophet was retold. It began in the town of Tolono, Ill., population 850, where he was born April 8, 1888—"where everyone knew everyone else and where you could tell what farmers had come to town by the teams hitched outside the general store."

While he was at the University of Illinois he met Helen Noon, a New England girl, the secretary of one of the deans "who didn't know where to put the r's."

They were wed June 26, 1916, and they have had four children, one of whom is dead. His daughter, Jean, is at Ohio State University where she is the wife of the director of the Wesley Foundation; Dr. Robert Campbell Leslie, professor of pastoral psychology and counselling, Pacific School of Religion, Berkeley, Calif.; and the Rev. James Stewart Leslie, a member of the faculty of Dickinson College, Carlisle, Pa.

He and his wife were in Europe at the time of the outbreak of both World Wars I and II. In the first war they fled from Germany through Holland into Scotland where he studied in the land of his ancestors at the United Teachers' College. In 1929 he was minister of the American Church in Berlin while studying in Germany on his sabbatical year.

In 1939 he sailed from the West coast after a three-months' delay as the result of a fall and a broken shoulder. During his round-the-world trip he spent six weeks in India and had a memorable hour's interview with Gandhi.

"Teacher of young men," Gandhi told him, "Stop teaching theology and teach the truth."

The Leslies had reached Beirut in Syria, the port of Damascus, when World War II broke out and the family were stranded for three months.

"This experience of intimate anxiety brought the family close together," he said. After this period of waiting they were able to proceed by rail to Istanbul, Greece, Yugoslavia, Switzerland and Spain.

From this point they journeyed to South Africa before returning home. Since 1921 he has been at Boston University. Prior to that time he held Methodist pastorates at the First Church in Kittery, Me.; Arlington Heights; Medford Hillside and Cambridge.

He was founder and organizer of the Wesleyan Foundation at Harvard from 1917 to 1921. For a short period in 1921 before going to Boston University he was pastor of St. Mark's Methodist Church in Brookline. He was succeeded by his brother, the Rev. Dr. William Robert Leslie, who has held the charge ever since.

Recently Dr. Leslie held a family day at his church in honor of his brother. In the pulpit were the two sons, James and Robert, and their father, Dr. Elmer Leslie. All participated in the service with Dr. Robert Leslie as the preacher.

During the past three decades Dr. Leslie has seen great advances in biblical learning due to archaelogical discoveries and research. The most recent revelations come as the result of the discovery of the Dead Sea Scrolls which have thrown new light on the period 150 B.C. with an almost complete scroll

of Isaiah written 1,000 years earlier than the one formerly used and containing many significant changes.

Dr. Leslie is working at the present time on a new and critical translation of the Book of Isaiah that can be understood by the ordinary laymen.

THE ALUMNI THINK OF ELMER LESLIE

by J. Rex Shepler

The alumni think of Elmer Leslie as a great teacher, a great pastor, and a great Christian.

He has proved his greatness as teacher, by the authoritative works he has written in several phases of Old Testament study, and by the scholars who have followed in his train.

But most of the active alumni are pastors, and we feel especially close to Elmer Leslie in a pastoral sense. He was my college pastor, and I know that when he was preparing himself to take the chair of Old Testament at the School of Theology, many people said, "He is such a popular young pastor—what does he want to leave a church for to shut himself up with books and classrooms?" But he knew and we know that he was preparing to influence the leadership of thousands of churches, by giving his students the finest training in the Bible.

In so doing he has been an ideal teacher of pastors, having his own successful experience in Cambridge and Brookline, and maintaining a strong fellow feeling for his younger brethren on the field. No one over the years has been called out from the School so many times to be the Sunday preacher. It almost seems that no anniversary occasion would be complete in a church served by one of Professor Leslie's former pupils unless he were to do the preaching.

Most men in the active program of the pastorate are limited in the scholarly standard which they are able to maintain. But what Professor Leslie has done for most of us is to take us through the Old Testament with a thoroughness that brooked no laxity, and to establish us so that we should ever thereafter feel at home with the Scripture, and know its meaning. Probably no man in the School has done a more heroic thing than he has done, in receiving the thousands of Histories of Israel which have been turned over to him, and in going through the mountains of material, good, bad, and indifferent, and in writing some encouraging statement at the end where it was humanly possible to do so.

By being a member of the New England Conference and actively pursuing his duties there, Professor Leslie has kept himself uniquely close to the alumni. He has made the friendship of each member of the entering class at the School, and by serving on the Board of Ministerial Training has been able to speak on behalf of each student coming before it, having due regard for the standards of the Conference. He was a faculty representative on the Board when I made my callow answers to the august questions of the Examiners, and he is on the Board now to temper any impatience of Examiners like me with the imperfect theology we may encounter.

At the same time Boston University has had no better representative among its alumni in Conferences throughout the nation. On his trips to meet alumni groups in the interest of the School, he carries with him his background of the mid-West, his radiant attitude, and his true personal interest in every friend, old and new. All this, and a famous scholar, too, who carries authority wherever he goes because he has written the best books in their field.

I like to think of Elmer Leslie at our ministers' Club meetings. For years he has belonged to both Itinerants and Clerics, and in spite of his competing schedule has kept up with them. When the School was on Beacon Hill and the last morning class adjourned at 11.35 so the boys could get off to work in the restaurants, he could arrive at the Vendome or Copley Church at a quarter to twelve and take part in the discussion. The schedule at the new location has fouled him up, but the Clerics have compromised by meeting here. The high vision and the charity of Elmer Leslie's remarks at these meetings have been an education in themselves. Here a man has only a minute or two to give what is in him. Professor Leslie can almost always supply what the discussion lacks, and give it a wholeness and a high tone which are priceless.

A year ago I stood on the mound of Jericho, looking down precariously into the vertical shaft of the excavation which is still being driven there. The diggings have gone down to a thousand years before the age of pottery, or 6000 B.C. Jericho is symbolic of the rapid advances which are being made in Old Testament research, and the added interest that attaches to the subject today. A man like Elmer Leslie who has lived with such events as they have been unfolding is not going to retire; he is simply changing assignments. What is our immediate loss will be gain somewhere else. No doubt the best is still to be.

The Higher Call

The Rev. Jerome Wood (left, above), 98, oldest member of the New England Conference died May 25 in Westview Manor in Danielson, Conn.

A graduate of Drew University School of Theology, Class of 1885 at Madison, N. J., he had held many pastorates in Massachusetts. Funeral services were held May 28 in the First Methodist Church in Danielson, Conn. The Rev. James White, pastor of the church, officiated. In a special tribute given by the Rev. Charles X. Hutchinson of Washington, D. C., he referred to Jerome and Joseph Wood as "God's Twins." Interment was in the family lot at Putnam, Conn.

He is survived by his widow, Grace Augusta (Bray). They had been married for 72 years. They were wed June 9, 1885.

During his active years he had been a minister in Westfield, Southampton, West Springfield, Greenfield, Newburyport, Jamaica Plain, Haverhill, Fitchburg and Natick. He retired in 1917. His twin brother Joseph, who had been a minister for many years, died several years ago.

Dora Belle Dunn, 84, May 22. Born in Gardner. Her recent years were spent at the Deaconess Home, Concord, Mass.

Mrs. Laura Sargeant, April 9, Chicopee, Mass. Mrs. Sargeant was the widow of the late Osgood C. Sargeant, and the mother of the Rev. O. W. Lorimer Sargeant, Chicopee, Mass.

From the Cabinet

by Ray H. Cowen
Superintendent, Northern District
The New Hampshire Conference
The Methodist Church

This is the week following the 128th Session of the New Hampshire Conference, marking the 125th anniversary of our host church at Lebanon, N. H. Bishop Edgar A. Love of the Baltimore Area was warmly welcomed as President of the Conference in the absence of our own Resident Bishop John Wesley Lord. His inspiring personality and leadership were greatly appreciated by ministers and laymen. For ZIONS HERALD readers who did not have the privilege of attending the Conference, it might be of interest to note some of the items presented in the report for the Northern District.

One of our beloved retired ministers, the widow of a minister and the wife of a minister have joined the immortal company of the redeemed who sing the songs of the Church Triumphant. The Rev. Herbert J. Foote was for fifty-five years an honored member of this Conference. Mrs. Robert Fuller victoriously finished her life of Christian ministry to others. Mrs. Alice Jane Muder, wife of the Rev. Milton E. Muder, ended her earthly pilgrimage on April 8, 1957.

Beverly, daughter of the Rev. and Mrs. Charles M. Prestwood, Jr., was born March 14, 1957. The Rev. David W. Polhemus and Miss Gwenneth E. Milley, son and daughter of New Hampshire Methodist parsonages, began a life journey as companions of Christ's ministry, the ceremony being performed by the Rev. Oscar M. Polhemus and the superintendent. The Rev. William T. Wallace, another minister-father of the Conference, officiated at the marriage of his son, William T. Wallace, Jr.

Nine pastoral changes were made during the year between sessions of the Conference. Four district meetings of ministers and wives were held, and three district-wide assemblies of pastors and laymen were shared.

Plans for the new White Mountains Parish have been fully completed with the unanimous endorsement of the five churches concerned: Bethlehem, Whitefield, Jefferson, Lancaster and Grange. The Rev. James F. Quimby was appointed pastor at Bethlehem and director of this group ministry, serving with the Rev. Willis M. McLaughlin of Whitefield-Jefferson and the Rev. Curtis W. Smith of Lancaster-Grange.

After ten years of study and seeking Baker Memorial and First churches of Concord have merged to become a single church. The uniting conference of March 1 made the merger a reality, the two churches officially becoming one at the close of the Annual Conference on May 5. The Rev. Paul A. Stauffer was appointed to serve all the people of the one congregation of Methodists of the Capitol City. There is high hope that Concord Methodism has embarked upon a great new day.

The Northern District has 289 subscribers to *Together* with five all-family churches. Budgets of the churches have generally increased and substantial increases in pastors' salaries and expense accounts have been granted by 25 churches of the district. A total of $112,605 has been expended by the churches for building and improvements. The host church paid $27,000 for new building and for property betterment. The first unit of the new church at Bow Mills has been completed at a cost of $40,000. The church has been opened for worship, the superintendent preaching and sharing with pastor Quentin L. Hand in the official ritual. Groveton has a new educational building and a new youth chapel. Twenty-two churches are listed as having made improvements in properties.

A general increase in church attendance and concern was reported by the pastors. For the calendar year covering statistical reports in the New Hampshire Conference there were 480 baptisms and 433 accessions on the Northern District.

Prayer for a Parsonage Belle

As each morning breaks upon me,
  Dear Lord, be at my side.
To help me be the wife the Pastor needs,
  As his flock he strives to guide.

To be a gentle mother,
  With an understanding heart.
And help me, to my children,
  The love of God impart.

Give me patience, strength and courage,
  As each problem I must meet.
Let me not be small or petty . . .
  For that would bring defeat.

Help me give to those around me
  All the love You give to me.
Let me help to strengthen others
  As you have strengthened me.

A smile, a word of welcome,
  An open heart and home—
To those both tired and needy . . .
  Or the lonely and alone.

My prayer, dear heavenly Father . . .
  Both morning and at night—
Is for help and love and guidance
  To keep my lamp alight.

—MRS. HARTWELL DALEY

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Calendar Clippings

Worship Along the Way

"A man I know made an altar of his factory bench; and one has turned the counter in his store into a place of sacrifice; a Martha has turned her kitchen table into a communion table; a postman makes his daily round a walk with God. Each task is a listening post and every common circumstance a wayside shrine."

—*Today*

From: "Bulletin"
First Methodist Church
Woonsocket, R. I.

No Home Needed

A real estate agent was trying to sell a home to a young woman. She replied, "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a church. I get my food at restaurants and delicatessens. I spend my mornings at golf, my afternoons at bridge and my evenings dancing or at the movies. And when I die, I will be buried from the undertaker's. All I need is a garage!"

—(from E. L. SMITH, *The Power Within Us)*

"Newsletter"
Porter Methodist Church
E. Weymouth, Mass.

CHUCKLE

Child of 9, to minister after service: "I liked that sermon. I didn't itch once!"

From: "The Bulletin"
Lynn, Mass.
Boston Street Methodist Church

No More Baseball

It comes as a major surprise to me that our great American national game is now a dependency of booze. To hear the anguished cries that no beer means no baseball is no tribute to baseball.

I love baseball. I played it in college and on semi-pro teams and even turned down a contract offered me by Branch Rickey when he was managing the St. Louis Cardinals. As ultimate proof of my devotion, I am still a Red Sox fan!

Now, for the first time, I discover that by some process of degeneration the grand old game is no longer a self-reliant institution, but has become another lackey of the liquor industry. How have the mighty fallen!

If beer and professional baseball are now one business, indivisible, sadly I pass company with baseball. Not that I love baseball less, but decency more. If she could take it or leave it, that would be one thing; but since she has become a complete, dependent alcoholic, she has ceased to be an American institution and ought to be put in one."

—THE REV. H. HUGHES WAGNER

"The Carillon"
Trinity Methodist Church
Springfield, Mass.

To Give Is to Live

God made the sun—it gives.
God made the moon—it gives.
God made the stars—they give.
God made the air—it gives.
God made the clouds—they give.
God made the earth—it gives.
God made the sea—it gives.
God made the trees—they give.
God made the animals—they give
God made the PLAN—He gives.
God made man—he . . . ?

THINK IT OVER

First Methodist Church
Woonsocket, Rhode Island

TWO KINDS OF FOOL

One says in his heart, "There is no God."

The other says, "There is no hurry."

God has offered forgiveness for our repentance,

but not tomorrow for our procrastination.

From: "The Bulletin"
Boston Street Methodist Church
Lynn, Mass.

"AND BE SURE TO BE AT CHURCH SUNDAY, I WANT TO TELL YOU SOMETHING I CAN'T REPEAT OVER THE PHONE!"

Bookcase

The Renewal of the Church, W. A. Visser 'T Hooft, Westminster Press, Philadelphia, Pa., $2.50. From the General Secretary of the World Council of Churches comes these views on what kind of renewal the churches should seek.

The Book of Revelation, J. B. Phillips, The MacMillan Co., New York, $2.00. Another one of Phillips' "little" books which are always easy reading, but which bring so much light to the Scriptures. A must for those who want to feel the beauty and grandeur of a New Testament book so poorly understood.

In God at Home? J. B. Phillips, Abingdon Press, New York, 112 pages, $1.75. Thirty brief messages in the usual attractive style of the well known author. These messages are what laymen are looking for when they are called upon to lead devotions in group meetings. Ministers will be glad to have this small book handy for quick preparation.

Let Not Your Heart be Troubled, J. Robert Watt, Abingdon Press, N. Y., 128 pages, $2.00. 28 brief messages for those who mourn. Meditation and illustrations which will help the bereaved to understand that death is but a continuation of life into immortality. Excellent for the funeral or memorial service.

The Universal God, edited by Carl Herman Voss, The World Publishing Co., N. Y., 306 pages, $5.00. "This great anthology of religious writings through the ages illuminates man's unceasing search for the Ultimate Reality." Here are hundreds of selections, paragraph, poems, from those who have sought after God. The kind of book which will be referred to over and over for inspiration and in preparation for talks about God.

Ground to Stand On, John H. Otwell, Oxford University Press, N. Y., 232 pages, $4.25. The author is Professor of Old Testament at the Pacific School of Religion. The kind of religious experience that persists as valid is taken up fully in the central chapters on Man, God, and Jesus Christ.

Triumph over Tragedy, Iona Henry with Frank S. Mead, Fleming H. Revell Company, 125 pages, $2.00. What a true story of faith and courage coming from the brink of death! From a hospital bed where she was admitted after an accident with her blood pressure 0/0 the author moves slowly back into life. For everyone who must face tragedy and loss.

Luther on Vocation, Gustaf Wingren, Muhlenberg Press, Philadelphia, Pa., 251 pages, $3.50. This is an attempt to "understanding Martin Luther's thought on one special point." The book shows the relationship between Luther's doctrine of vocation and his theology. It is based on the theme that man's work is solely to serve his neighbor in love. An excellent guide to those who are seeking to give purpose to their lives and for discussion of the topic of vocations with young people.

What Makes America Great? W. Earl Waldrop, The Bethany Press, St. Louis, Mo., 96 pages, $1.50. A perspective study of our nation and its people with a discussion of the ideas and ideals which make and keep this country great written by the pastor in the Central Christian Church, San Antonio, Texas.

Kingdom and Church, T. F. Torrance, Essential Books, Inc., Fair Lawn, N. J., 168 pages, $2.60. A book published last September for those who like the word "eschatology" and are interested in the purpose of the Church as the sphere of the Kingdom of Christ which operates in human history. Good for serious study of the subject.

Housekeeping Position Wanted
Widow, a Methodist minister's daughter, desires housekeeping position for adult or adults. Can drive, is free to travel, has been working in doctor's office and hospital for three years. Address inquiries to ZIONS HERALD, 581 Boylston Street, Boston 16, Mass.

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Modern parsonage in Newton, Massachusetts, available during August for family of adults. Write ZIONS HERALD, 581 Boylston St., Boston 16, Mass.

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Information:
Box 327 Gresham, Oregon

TO MY SON, by

Dale Evans Rogers

To My Son, by Fleming H. Revell Company, Westwood, N. J., 142 pages, $2.00. This is another of the warm, personal stories about the practice of religion in one of Hollywood's most widely known and loved families. The author is remembered for her **Angel Unaware** and **My Spiritual Diary,** which have been read by a million people.

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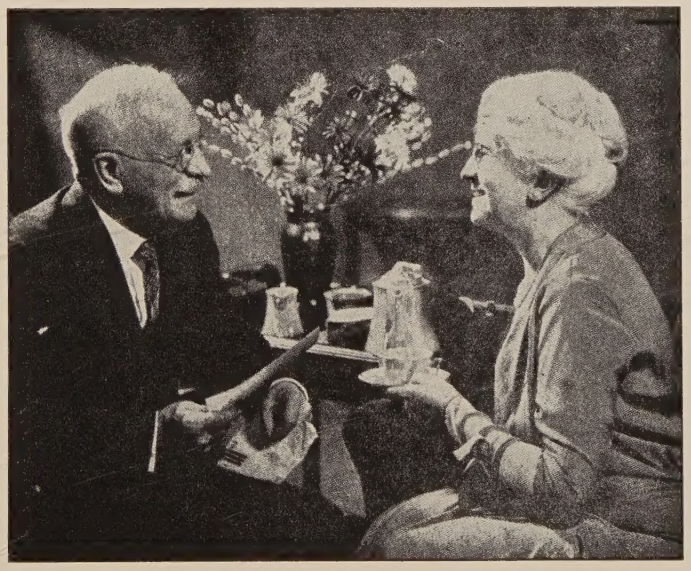

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